

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Did Christ Rise From the Dead?

By the late B. H. Carroll, D.D., Founder
Southwestern Baptist Theological Seminary, Ft. Worth,
Leading Southern Baptist Theologian

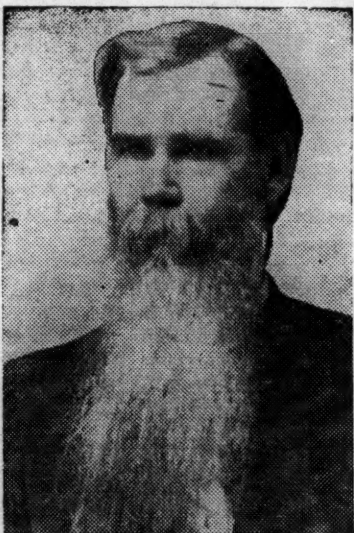
"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

You will recall in the preceding sermon that I thought it important to show from the Word of God that our Lord Jesus Christ when He was alive, at six different times—three times with His enemies—especially fixed the test of His Messiahship, and that that test was that He would rise from the dead.

Christ's Resurrection Assured by Baptism, Lord's Supper and Promise of Holy Spirit

Three other things occurred in His lifetime bearing upon the same subjects, all of them of tremendous signification. The first is the institution of the ordinance of baptism, which has no signification apart from the resurrection of the

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Dr. B. H. Carroll

by
Evangelist John R. Rice

RELIGIOUS-But LOST! or False Hopes of Heaven

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7:21-23

Multitudes of people who expect to go to Heaven will instead go to a Hell of torment. Thousands of "good" people, "moral" people, church members, even church workers—yes, and alas, even prophets, priests and preachers—will find themselves lost when they expected to be saved, condemned when they expected approval, and will be cast out of Heaven when they expected to be received into eternal bliss. That is the plain and explicit meaning of the words of our Lord and Saviour Jesus Christ quoted above.

Newspaper columns sometimes carry stories of "Life's Most Embarrassing Moment," but nothing in life could ever bring the horrible humiliation and disappointment and shame that is here described and awaiting multitudes who think they are safe, but are lost. They claim salvation; they shall receive damnation. They are self-satisfied under a delusion, a false refuge; before Jesus Christ they will be horrified to hear that He never knew them and will not receive them into Heaven.

Mark you, this is not a warning that people should beware lest they lose salvation. Jesus did not say He would turn against those He once knew, that He would reject those He had once accepted.

Rather, to multitudes of professing righteous people He solemnly warns that He will be compelled to say to them, 'I never knew you. You never were saved; you never were a born-again child of God.'

Many of those who say, "Lord, Lord," will never enter the kingdom of Heaven. Many of those who have done wonderful deeds, and even who claim to have done them in Jesus' name, will fail to be received in Heaven. They are professors without possession. They are church members, perhaps; not Christians. They are reformed; not reborn. They have lamps but no oil. They are dwelling under the delusion that they are all right when really they have wicked

Why millions of church members, lodge members, moral, religious people, even some preachers, are going to Hell though they expect to go to Heaven. Shocking proof from the Word of God!

One of the First Prize Winners in \$1,600 "Sermons on Vital Public Issues" Contest

MODERNISM Or The Bible— Which?

by Evangelist John Linton

328 Belle Isle View, Riverside, Windsor, Canada

There are two views concerning this book that is called the Holy Bible. One is that it is a human production; the other is that it is a divine revelation. The first view declares it to be the product of the thinking and experience of good men in past ages in their search after a knowledge of God. A good book, indeed the world's best book, but, at its best, only a human production, and therefore containing the errors inevitably connected with man's limited knowledge.

God. It is axiomatic that if the foundation be destroyed, the whole building falls with it. See how important, therefore, is the question before us.

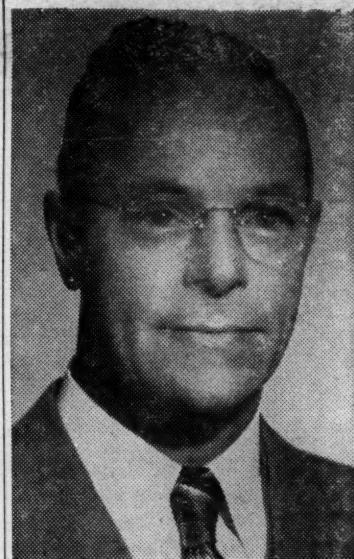
The Bible of Modernism

Modern religious liberalism approaches the Bible as a merely human production, ignoring its claim

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The second view is that the Bible is a supernatural revelation and is the disclosure of God concerning Himself and His purpose for mankind, and given to men inspired by the Holy Spirit to record this revelation so that what they wrote was the very word of God and in the original writings free from error.

Which of these two views is the correct one, is the most important question before the church today. An inerrant Bible is the fundamental of the fundamentals. For example, every Bible statement quoted on any subject in the Sword of the Lord Sermon Contest depends for its divine authority on the absolute accuracy and inviolability of the Scriptures. In dealing with communism, modernism, etc., every Bible quotation is in vain unless the Bible is a divine revelation and therefore an authoritative and final court of appeal. The Christian faith rests upon a book claiming to be inspired by



Evangelist John Linton

hearts covered with sin and dwell under the wrath of Almighty God!

Many Preachers, Church Workers, Many Who Have Successfully Cast Out Devils, Many Who Call Jesus "Lord," Will Yet Wake Up in Hell!

How terrible is this warning! It is a warning to those who have prophesied, those who have really preached and taught and worked in Jesus' name! Yet the dear Saviour will be compelled to say to them, "I never knew you"! Preachers who really got people converted, workers who literally cast out devils, some who actually spoke in Jesus' name—not modernists, not heathen people, but many of those who actually called Jesus "Lord,"—will be barred from the kingdom of Heaven and will hear Jesus say, "I never knew you; depart from me, ye that work iniquity"!

Doubtless, Judas worked miracles in Jesus' name. Doubtless, he, like other apostles, preached the Gospel and had people saved. He was sent out with the rest of the twelve to preach and heal and cast out devils (Matt. 10). He was a preacher, a prophet, an apostle, a worker in Jesus' name, a church member. He was re-

(Continued on page 7)

Hey! That Birthday REMEMBER?

By the Editor

Yes, THE SWORD OF THE LORD is now twenty years old, "going on twenty-one," as we used to say when children. September 28 marked exactly twenty years since the first issue of THE SWORD OF THE LORD came out, a four-page weekly, in 1934.

We want our friends to write us and congratulate us and help us celebrate our birthday. So, until October 12 you may send THE SWORD OF THE LORD in introductory subscriptions to relatives, friends, neighbors, ministers, shut-ins, or who ever you will, six full months for \$1, provided you send five or more subscriptions at the same time. That price is for the United States and to people in our armed services. Canadian and foreign subscriptions may be sent for \$1.25 for twenty-six issues, six months. Won't you help us celebrate by sending as long a list of subscriptions as you can, today? The sub-

scriptions must be mailed and postmarked not later than midnight, October 12. Subscribers in this introductory subscription offer will still get nearly all the tremendous sermons on vital public issues for which we awarded \$1,750 in cash prizes in a recent contest. Will you hurry and send your list of subscriptions, with \$1 for each six-month subscription? Please help us celebrate our twentieth anniversary in this way.

Actually, THE SWORD Celebrates, But Your Gift Will Be to Somebody Else!

Yes, when you send gift subscriptions to THE SWORD OF THE LORD you are not giving us anything, but you are helping others.

Tonight after preaching in a revival service in Wheaton I came

(Continued on page 4)

Those Great Sermons!

By the Editor

We frankly admit we are proud, tremendously proud, of the great sermons now running in *The Sword of the Lord*, the prize-winning sermons on vital public issues recently awarded \$1,750 in a contest which ended June 1.

Did you read the sermon on Christian separation, "The Twentieth Century Issue Facing Twentieth Century Christians," by Evangelist Robert L. Sumner? If not, I beg you read it carefully, check the references. Then pass the sermon around to others and save it for future reference.

Did you read "False Prophets—Real or Imaginary?" by Dr. Robert J. Wells, evangelist, of Wheaton, Illinois? It is a tremendous message on modernism. It has Bible exposition, plain, greatly-needed preaching.

Did you read "The Big Lie," the sermon on communism by Dr. V. Raymond Edman, president of Wheaton College? Be sure your pastor and others read that. Save it for future reference.

In this issue of *THE SWORD OF THE LORD* you will see the fine sermon on "Modernism or the Bible—Which?" by Evangelist John Linton of Windsor, Ontario, Canada. Brother Linton is one of the clearest writers, one of the most interesting of all those who prepare sermons for *THE SWORD OF THE LORD*. By all means read it. See that young Christians read it. It is tremendous.

Other Great Sermons Coming

Next week you will read by Dr. E. J. Daniels, first prize winner last year, the sermon, "A Tragic Story of Sin." What a powerful, moving sermon on what worldliness did for Samson! Then there will follow the sermon by Evangelist Robert L. Sumner on "If the Foundation be Destroyed" (on modernism). Later will come, "Escape From the Truth," how false cults turn away from the Bible, by Rev. Herbert V. Caneday of the Religious Analysis Service, Inc., Minneapolis.

Then Dr. Wimbish of famous Calvary Baptist Church, New York City, will give his sermon, "What Is a Jehovah's Witness?" Don't miss it.

Next will come Evangelist Jack Shuler's sermon on liquor, "The Battle of the Bottle." Then Dr. Walter L. Wilson's sermon, "Science and the Bible." After that Dr. Merrill C. Tenney of Wheaton College will give a strong message on inspiration, "Is the Bible the Word of God?" Others like these will follow.

We believe we are safe in saying that this is the greatest series of sermons on such topics to be published in this generation!

You know many, many people who ought to be reading these sermons. Some of them especially need "Jonah and the Whale," a sermon by Dr. Arthur Petrie of Seattle. Others will need the sermon by Evangelist Eddie Martin on "What's Wrong With the...?" How this Spirit-filled, young evan-

gelist, preaching to multiplied thousands in city-wide campaigns in the South, does hit the mark here! Others will want to read Dr. Edman's sermon on "The Foundation of Our Faith," about verbal inspiration, and Arthur Petrie's sermon on "God Wrote It."

You May Send the Sword 26 Issues for Only \$1.

Until October 12 you may send *THE SWORD OF THE LORD* to friends, relatives, ministers, students, new converts and others at the remarkable introductory price of only \$1 for six months, 26 big issues. (In Canada and foreign countries, \$1.25 for six months.) Think of being able to send over 75 sermons with all the other features of *THE SWORD OF THE LORD*, rich blessing for 26 weeks, for the whole family for only \$1! But remember, you must send five or more subscriptions at the same time to get this rate.

This offer definitely closes October 12. You must have your list of names and the money for the subscriptions in the mail and postmarked not later than midnight, October 12, for this rate. Please hurry and send the paper to as many as you can.

We have the names of thousands of others who need *THE SWORD OF THE LORD* and to whom we would like to send it. We are continually having requests from penitentiaries, jails, from retired ministers, from native workers in foreign countries, from foreign missionaries, from shut-ins, from ministerial students, for *THE SWORD OF THE LORD*. If you do not have names and addresses, will you send a gift, in Jesus' name, to the Sword Missionary and Minister Subscription Gift Fund? We will send *THE SWORD*, with your help, to people who really need it and will be blessed by it.

Address your letter to *THE SWORD OF THE LORD*, Wheaton, Illinois. Use the coupon in this issue if you like.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to *THE SWORD OF THE LORD*, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
Subscription Dept.
214 W. Wesley, Wheaton, Ill.

How to Use "What Must I Do to Be Saved?"

A very effective method of winning souls is illustrated by the following letter written to the editor by Rev. Alfred O. Thornton of Jefferson City, Missouri:

"I have tried to make it a practice for years to have some of these 'What...?' booklets with me at revival services I hold and when lost people are spotted I give them a booklet and get their promise to read it, usually as they leave the service. The last two weeks I have been in revival with a neighboring pastor and his church and about the second night I asked a young lady as she left the service if she was saved and she said she was not. I gave her the booklet and she promised to read it. Just a night or two after that I did the same thing with a young lad about 16 years old, not knowing he was the young lady's brother. The result was that in conversation with them they both said they were saved after reading 'What Must I Do to Be Saved?' Then during a visit in the home with the pastor we found two other brothers who with a little urging confessed Christ and all four, ranging from about 13 to 20 years of age, came to the services and made it public and the pastor baptized them (3 brothers and a sister)."

These twenty-four page pamphlets in English are available at \$2 per hundred, plus 15c postage. Order from *Sword of the Lord*, Wheaton, Illinois, or buy from your local book dealer.



ANOTHER APPEAL HAS COME from India where \$250 is needed to pay for the printing of 50,000 copies of "What Must I Do to Be Saved?" These are already done by the printer and held for the money. We have many other calls for help from our Free Literature Fund from the mission fields. Large editions of "What Must I Do to Be Saved?" ought to be printed in Japan, in Korea, in six languages in India, and in other countries. Will you pray about our Free Literature Fund and see if God wants you to help?

IN THIS ISSUE YOU will read the editor's sermon, "Religious But Lost." It is one of sixteen messages in the book, *Revival Appeals*, 216 pages, price \$2. Or you may have this extended sermon in a large 24-page pamphlet for 15c. Will you please see that lost people read this sermon? How many need it!

PLEASE PRAY FOR AND attend if possible one of the great *Sword of the Lord* Conferences on Revival and Soul Winning at:

Muskegon, Michigan, Oct. 4-6
Ashland, Ohio, Oct. 7, 8.

If You Are Going To A Christian College . . .

By Jessie Rice Sandberg

When the last warm blue days of summer turn into the crisp golden days of fall—nothing is more thrilling than the anticipation of one's first year in a Christian College. In all the excitement of getting off to school, what have you been thinking? What plans have you formulated for the days ahead, beyond the choice of a major field of study, your roommate, and how you will get the money to finance your schooling?

There are so many wonderful things to look forward to in a Christian school. For many a young person, just out of a worldly high school where Christian friends were few and acceptable social activities were limited, the thrill of finding many Christian friends and multitudinous social functions geared to the standards of a Christian young person is tremendous.

A Christian college is an ideal place to find lifetime friends. College life is a small community where individuals from many places and many backgrounds are united into one purpose, one general schedule, common acquaintances and common activities. Some of the most lasting friendships are formed through these close-knit bonds. In no other situation will you find the same tie of loyalty and love for an institution as in a Christian college. For many years after graduation, the nostalgia and thrill of college days will return at the mention of your beloved alma mater's name, or a chance meeting with some alumnus in a far corner of the earth.

Many will find that the college calendar of a Christian school is conducive to fitting in many times for prayer, Bible study and worship. Most schools have a daily chapel service and weekly prayer meetings. In many Christian schools, each class session is begun with prayer, and each course is related to the Bible—whether it be anthropology, history, literature, or chemistry.

Due to the very nature of a Christian college, the relationships between student, faculty and staff are often much more personal than in a secular institution so that a student can nearly always find help, whether his need be counseling, financial aid, or special assistance in his studies. On the other hand, in the best Christian schools, the very disciplinary

system is set up to protect him from pitfalls of worldliness, social insecurity, and academic failure.

However, strange as it may sound, the very advantages of a Christian college can become alarming wolves in sheep's clothing. Don't let yourself get absorbed into the whirl of college life without asking yourself repeatedly, "Why am I doing this?" Here's a checklist to help you make the most of the advantages and steer around the disadvantages:

1. DON'T TAKE THE SPIRITUAL ATMOSPHERE FOR GRANTED—letting compulsory chapel services be a substitute for voluntary periods spent in quiet, personal fellowship with the Lord. One college president has said that the easiest place in the world to backslide is in a Christian college. Because one's Christian testimony is not so readily challenged in a situation where spirituality is the accepted thing, a cold and backslidden heart can go relatively undetected for many days. Somehow, it is easy to keep up a front of spirituality just by observing the "pledge" or the social conduct rules. So beware, young person; you are out of reach of the steady hand of your Christian parents and your home church. From now on your spiritual growth and usefulness will depend on you yourself.

2. YOU WILL HAVE TO CHOOSE YOUR FRIENDS CAREFULLY—yes, even in a Christian school! Unfortunately, even in the best institutions, there are always some who are rebellious against all the standards of conduct and academic practices of a Christian school; there are always some without personal convictions of right and wrong, some dishonest, some lazy, and some skeptical. If you choose these as your friends, you are already like them or will soon become like them (Continued on page 4)

Macon, Georgia, October 10 to 13.
Anniston, Alabama, October 13 to 17.

Pensacola and Panama City, Florida, two conferences simultaneously, November 17 to 20.

Lakeland and Tampa, Florida, in two city auditoriums, simultaneously, November 21 to 24.

DID YOU ACCEPT A quota to send 25 or more subscriptions during 1954? If so, you may get subscriptions from others or pay for them yourself at the rock-bottom price of \$1.50 per year. But this is where 25 or more subscriptions will be sent within this year. When you send in subscriptions say, "These are on my quota of 25" (or you may take a quota of 50 or 100 or more).

If you will help in this way, let us hear from you. If you have promised a quota will you please finish it up right away? Help us celebrate our birthday by sending in subscriptions.

THE SWORD BOOK CLUB has many benefits for those who read. If you would like to buy at least four good Christian books a year, if you pay your bills promptly, if you are reliable and trustworthy in your habits, we suggest that you consider these great benefits.

First, members get the *Sword Book Club News* free, every month. It describes the first selection for the month, selected by our eminent Book Club judges. Alternate selections are also described and evaluated, Bible study books, children's books, Christian fiction, etc.

Second, everyone who joins receives free a fine book along with the first book they buy upon joining the Book Club.

Third, members receive free a fine clothbound book with every fourth selection or alternate selection which they buy. Thus, for the first four books purchased, the member gets two books free.

Fourth, the Book Club pays the postage on all the books sent to Book Club members. (If you are not a Book Club member and order books from the *Sword of the Lord* we must ask you to enclose 15c for the first \$3 and 5% of the retail price above that for postage and wrapping. But this postage and handling cost is paid for you by the Book Club on books purchased through the Book Club.)

Another great advantage is that the regular selection is sent automatically after the 20th of each month, except when we receive your rejection-substitution card saying that you want no book or that you want another book for that month. You are saved the trouble of ordering the book if you do want it. If you do not want it you simply mail the rejection-substitution card, checked with the information you desire us to have.

BUT, we do not want anybody to join the Book Club except those who are reputable, dependable Christians and who will pay their accounts within seven days. Every member agrees to pay for every book received within seven days, that no book is to be returned without our written consent, and that every regular monthly selection which you do not want will be rejected ahead of time.

If you are the stable, dependable kind of Christian that we describe, this is the way to save money and have the best information and get your choice of the best Christian books being published.

If you can meet these requirements and if we can rely upon you, we would like to help you. You may write for an application blank addressed to the *Sword Book Club*, Wheaton, Illinois. Full information will be enclosed with the application blank.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Part of an estimated crowd of 6,800 that heard Evangelist Eddie Martin in final service at football stadium in Meridian, Mississippi.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Billy Graham at Nashville

Nashville, September 7—Attendance records are being established each night at Nashville's Vanderbilt Stadium as the Billy Graham Crusade begins the third week here.

After a downpour of rain on the first Monday of the Crusade which forced the meeting indoors to Vanderbilt University's new field house, and an attendance of 8,000 resulted, the attendance out of doors has not been below 17,000 for any night. On several nights the attendance has been over 20,000 and on the Sundays crowds of 35,000 have filled every seat and spilled out onto the playing field—the largest religious attendance in Tennessee history and the first overflow crowds in the history of the Stadium—according to the Nashville morning newspaper.

With the reported total attendance for the first fourteen services standing at a quarter million persons, the number of decisions for Christ was also impressive. Nearly 3,000 "decisions" were reported by the Graham team during the same time, and entered into the follow-up program of the Crusade. These were not broken down into the number saved and the number of backsliders reclaimed, etc.

Mr. Graham's other Team members, including two London clergymen, were kept busy in a daily round of outside meetings, and radio and television programs. One newspaper prints the sermons in full. Almost daily reports reached the Crusade Office of individuals who had accepted Christ through the printed sermons in the newspapers.

The Nashville Crusade will continue through September 19, with meetings nightly at 7:30, except Monday nights which are set aside as "rest nights." Local pastors voted unanimously to move the Sunday meetings from the heat of the afternoon to 7:30 each Sunday evening for the duration of the Crusade.

Final Revival Service With Evangelist Eddie Martin Draws 6,800 to Stadium

Meridian's great revival crusade ended Sunday night, August 29, when an estimated 6,800 persons heard Evangelist Eddie Martin deliver the final sermon of the three-week long revival at Ray Stadium, in Meridian, Mississippi. (See picture) Beginning with a crowd of 1,500, the attendance increased nightly. We understand this was the first united effort sponsored by a large number of churches in thirty years. The evangelist writes, "I dealt with over 400 in the 'after meeting' as a result of the salvation invitations."

Meridian newspapers gave front page coverage to the revival.

The evangelist and his team began in Lexington, Kentucky, September 12, with the Baptist churches there.

Next summer, he will lead Dothan, Alabama; Muskogee, Oklahoma; Mobile, Alabama; Rocky Mount, North Carolina; Shreveport, Louisiana; and Longview, Texas, in united efforts.

EVANGELIST MERV ROSELL conducted a united church crusade in Topeka, Kansas last month. He was assisted by musicians Bill Carle, Kurt Kaiser, and Ted and Gloria Roe.

The two-week series was held in the 4,500 seat Municipal Auditorium. In spite of 114 degree heat, tremendous crowds attended. There were 1,485 recorded "decisions." We are sorry not to have detailed report as to how many were saved outright.

Dr. Orville Walters, staff physician at Winter General Hospital, Topeka, was general chairman, assisted by ministers representing more than 40 churches.

Picture shows crowd at one of the Topeka services.

Sword of the Lord **EVANGELIST EDDIE WAGNER** has just conducted a "youth-led" revival campaign in his home church, the First Baptist Church of North Little Rock, Arkansas. The Rev. Walter Hill is pastor of this church. During the campaign,

there were twelve conversions and sixty-five rededications. The young people really did lead the revival, filling the choir each night, giving testimonies, etc. The pastor led the singing during the campaign, and he and the evangelist felt that a lasting work was done for Christ.

Sword of the Lord **EVANGELIST LLOYD BARDOWELL** has just conducted a revival campaign with the People's Baptist Church of Rocky Mount, North Carolina. Rev. Moody Roberts is pastor of this church. During the revival, there were twenty-eight conversions and thirty rededications. The attendance was good, and the Lord wonderfully blessed during the campaign.

EVANGELIST JOE MILLER, Camp Hill, Pennsylvania, recently had special revival services with the East Winslow Baptist Church in Maine. The acting pastor, Rev. Olen Melvin, writes that as a result of the services, a Sunday School was organized and Sunday evening services begun, which the church had not had before, and the pastor is greatly encouraged.

REV. LEROY H. THOMPSON, pastor of the Baptist Bible Church, 412 South Howes Street, Fort Collins, Colorado, is available for revival campaigns through the winter. He has just closed his fourth tent evangelistic campaign for the summer, with blessed results.

— THE END —

Dr. Bob Jones SAYS:



On September 8, we opened the 1954-55 school year at Bob Jones University in an atmosphere charged with spiritual power that we have never had before. On the night of September 9, in an evangelistic service conducted by Bob, Jr., the president of the University, we had what I believe was the most wonderful evangelistic service I have ever witnessed since I began my ministry fifty-five years ago at the age of fifteen. I do not mean that this service was the biggest service, though it was a big service. I mean for spiritual quality and spiritual stimulation, I believe it excelled any other single service that I remember to have witnessed. My friends, God is with Bob Jones University. He called this school into existence because He wanted an institution with a certain special slant on a certain type of job He wants done. We have fought every inch of the way during the twenty-eight year's history of the school to be faithful to the trust. If we know our hearts, we have been true to God, and God certainly has blessed Bob Jones University we believe as He never has blessed any other Christian educational institution in so short a time.

We tried to reduce our dormitory enrollment this year, but the pressure was so great that we just could not do it. Our old students asked us not to cut the enrollment. A girl would say, "Put another girl in our room." A boy would say, "Put another boy in our room. Do not turn them away." Our dormitories are crowded to overflowing. We need more dormitories. We need a fine arts building, and we need other buildings in order to take care of the young people who are going to want to attend this school in the years that are ahead. The members of the Board of Trustees and the administrators in the University feel that we should not go in debt and that we need to keep a certain amount of reserves to be prepared for emergencies that may come. We are asking you Christian people who read this appeal and who know what Bob Jones University is doing and who believe in the work it is doing to help us financially. During

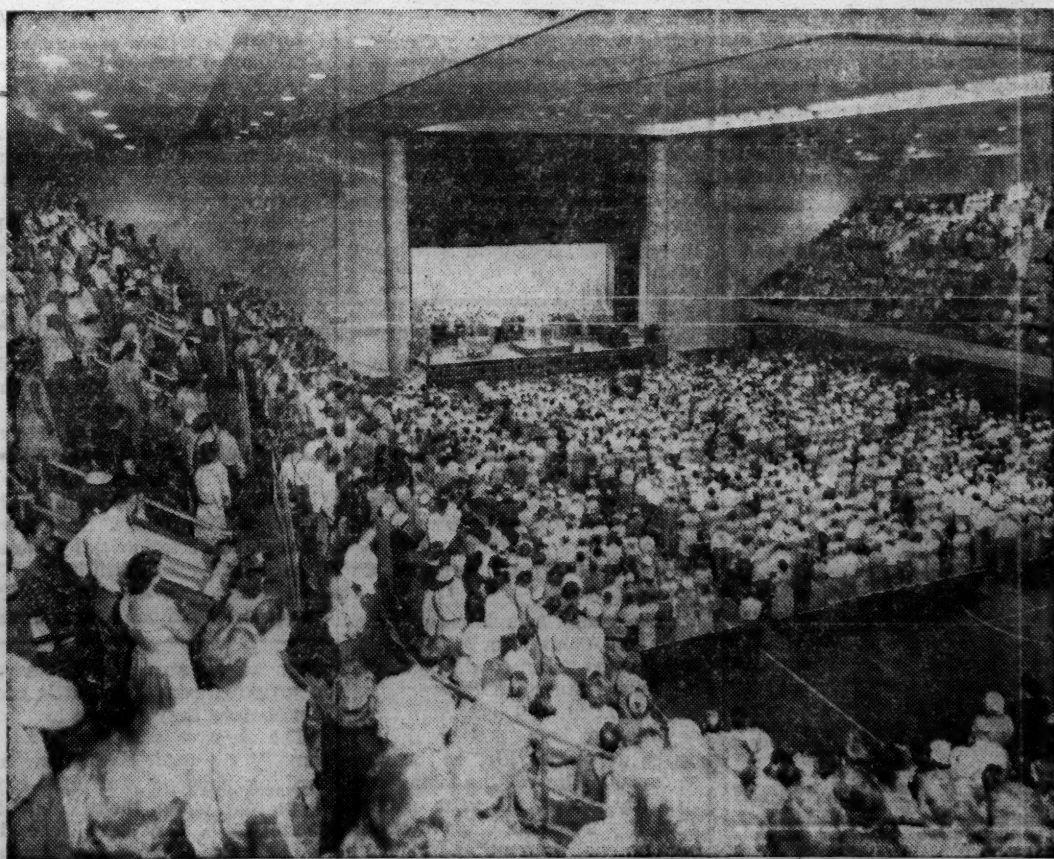
the last few years, we have divided the money that has come in that was not earmarked between the Student Loan Endowment Fund and Missionary Fund. Now, this is the plan we are following for at least a year: All the money that is sent to Bob Jones University that is not definitely earmarked will be divided three ways. One-third will be set aside for the spread of the Gospel to the ends of the earth. One-third will be set aside for the Student Loan Endowment Fund. One-third will be set aside for a building reserve fund.

Now, you Christian people who read this are in position to help us. We are working hard. Bob Jones University is in the best condition academically, spiritually, and every other way it has ever been. Because our charter has by-laws that made it possible for us to build about Bob Jones University walls of protection, this University is going to be kept as it is—faithful to God—and there is going to be no compromising. Some of you people who read this are able to send a generous check. You can help this school in a large way. *Everybody that reads this can send something to help us do three things—first, get the Gospel to the ends of the earth; second, help us help students that have to have financial assistance; and third, help us put up buildings to take care of the young people that want to attend Bob Jones University.* Now, we have never in our life made an appeal more sincerely and with more earnestness in our heart than we are making this appeal. We are coming to you with no selfish motive. We are asking you for the sake of the Gospel of the grace of God and the Cause of Jesus Christ and for the sake of young people who want to be trained in a certain way so they can be more effective workers for God to invest some of God's money in Bob Jones University. Don't forget to pray for us. Let us hear from you. Thank you and God bless you.

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If You Are Going to . . . College . . .

(Continued from page 2)

them. Many a new freshman, anxious to become popular or to feel "important," seeks favor with a crowd which can either temporarily damage his academic record and injure his reputation, or permanently ruin his character. Unfortunately, "hindsight is better than foresight" in this regard, and you will need more than human wisdom, to make the friends that will last for eternity.

A normal desire for popularity is not wrong and Proverbs 18:24 gives a wonderful formula for obtaining it: "A man that hath friends must show himself friendly." There will be many who go through the same college routine which you follow day by day, who have hidden burdens you could help lift by sharing. Wonderful friendships can be formed through a common burden or need, and eventually mutual victory in the Lord. If you are shy or ill-at-ease in making friends, seek out first someone who is as ill-at-ease as you. Kindness to those who obviously need friends will result in your drawing a good share of outstanding, much-admired friends as well.

At one Christian school, an earnest Christian fellow returned for his sophomore year and found, to his horror, that the roommate assigned to him was an unhappy, confused boy, professing to be an agnostic. Through warm friendliness, a consistent testimony and earnest prayer, he saw the roommate become a radiant Christian, a scholastic leader and eventually president of the student body. The sophomore fellow found that his spiritual love and interest brought overwhelming rewards.

3. TREAT EACH DAY AS THOUGH IT WERE YOUR LAST OPPORTUNITY FOR MAKING GOOD. Many students come to graduation and find that the grades they made in the first semester of their freshman year kept them from graduating with scholastic honors. College is a series of deadlines and unless you make the most of each hour of study and each assignment, you will find that it is impossible to catch up. Poor study habits are difficult to correct and while they may seem unimportant in the early days of school, they can cause much grief and headache later. Poor scholarship can cause frustrations and anxieties which will hinder social enjoyment and growth and even cause spiritual discouragement. So give your studies the important place they deserve.

4. A COLLEGE STUDENT MUST ESTABLISH STRONG CONVICTIONS. You will be open to many varying teachings and ideas and unless you have already formed a set of standards and convictions for yourself based on the Word of God, conflicting opinions and ideas will trouble and confuse you. True, college is a place for questioning and "finding out," but a Christian student has no business trifling with or exposing himself to the lies of infidelity and liberalism. Beware of the pretense of scholarship which questions the veracity of the Bible and the fundamental

doctrines of Christian faith. Occasionally a young person studying in the field of the sciences gets the idea that scholarship and infidelity are synonymous. What foolishness! The best-prepared student emerging from between ivied walls will be the student who has successfully completed the required material in his chosen field, tested it against the Word of God and who now knows how to apply it to his life work.

5. SET SOME GOALS FOR YOURSELF. A Christian businessman recently got a letter from a college graduate with a wife and family, requesting manual work of any kind. He had majored in history and economics, but had well-sprinkled his college schedule with a variety of miscellaneous interests such as gospel song leading, dramatic public speaking, literary clubs, etc. Each activity was good in itself, but he had chosen his courses at random, haphazardly, without considering how each part would fit into his future. The result was that at 30 years of age, with a family to support, he had not mastered anything and was not prepared to step into any kind of position normally open to a college graduate. So choose your courses always with the question in mind, "What will this class do for me; how can I use it later?" An effective Christian is a prepared Christian.

6. MAKE YOURSELF A SCHEDULE. You have most likely heard this repeated over and over again during orientation days—your freshman counsellor will continue to preach it; your instructors will emphasize it, and experience will demand it! One of the best ways to find relief from the pressure of too much to do is to plan for a good use of your time, and make yourself stick to it as much as possible. A schedule should always include seven or eight hours of sleep (you know how much sleep it takes to keep your eyes open during a late afternoon history class!), a quiet time of devotions in the morning, plenty of time for study and practice, some time for exercise and recreation, and a little time for real fun and relaxation. During the hour set aside for piano practice, forget about tomorrow's test in Greek and Friday night's Junior banquet. Make yourself stick to the job at hand. If you let your mind run in confused bewilderment from one obligation to another, you will lose the valuable time at your disposal, as well as work yourself up into a nervous frenzy. Perhaps, after making a schedule you will find that it needs to be revamped. If so, make it fit your needs; but you will never know whether your time is being balanced and used properly unless you write it down.

7. DON'T LET COLLEGE GIVE YOU THE "BIG-HEAD." I will never forget hearing a pastor say that he almost dreaded seeing his young people go off to a Christian school. He said that where they had always been cooperative previous to college days, in teaching Sunday school classes, singing in the choir and doing personal work—after a term or two in school they always returned at vacation time critical and unwilling to help in any way. A church which was counting on a more prepared helper, found instead a college student who had become "too good" to be of any assistance in his home church. The fact of a college education does not make you an important person; only the use of your college education will do that. So when you go home for your first Christmas vacation, find ways to help in the church. You will create a better opinion of yourself and your school, besides being a real help in the Lord's service.

This doesn't complete the list of "do's and don'ts" for a successful college career but it will be a good beginning. An open "power line" to the Lord will do more than anything to help you through the crises of school life, so be sure to consult Him regularly and consistently about all your affairs. Also, if you make a habit of checking up on yourself periodically and objectively, you can avoid the mid-term mental and physical slump which is the bugbear of

Hey! That Birthday . . .

(Continued from page 1)

back to the office to read my mail. I hadn't had a chance to read my mail today. Here I found three letters close together which stirred my heart. I want you to read them, too. I will not give the names because I do not want these people to be embarrassed, but I know they will be glad for their testimonies to be used. Then you will see what we mean by this matter of getting out the Gospel through THE SWORD OF THE LORD.

The first letter is from a retired Methodist preacher of Princeton, West Virginia. He says:

"Received your letter several days ago informing me that I had been selected to receive a free subscription of THE SWORD OF THE LORD. This announcement came to me in answer to prayer, or I felt that way about it. I am in my eightieth year and as you know am retired. But since retiring have had time to retrospect the past and look out into the future a little. It used to be that unless a preacher went to conference with fifty or a hundred accessions on profession of faith he felt that he had failed. Now with our trained ministers, fine churches and wonderful organizations, how ten thousand Protestant churches went all last year without a single accession on profession of faith is more than I can see. Here is where I feel that my prayers have been answered. I couldn't lay a finger on the cause. I asked God to show me and feel that He influenced the committee to send it to me. I thank you from the very bottom of my heart for it. "Yours in the work,"

THE SWORD OF THE LORD came to this retired preacher in answer to prayer. Some good Christian sent the money to pay for his subscription. How my heart burns to see that every saintly preacher who spent his life proclaiming the Gospel of Jesus Christ and is now retired with small income, shall have THE SWORD OF THE LORD. It is little enough to do for those who have given their whole lives to the Gospel ministry. If you know such a retired minister, will you not send him the SWORD?

The next letter is from a state penitentiary at Lewisburg, Pennsylvania. There an inmate writes, after kindly greetings in Jesus' name.

"Now to the point and real purpose for writing you. First, I shall state that I have hesitated for some weeks to write and that it is with great reluctance that I pen this. However, I feel that I must not be without THE SWORD. You see, THE SWORD which I was privileged to get from the Chaplain's office has ceased to come in, owing to a simple fact, the subscription has expired. I do not subscribe to THE SWORD here (although I have subscribed for my home) because I am permitted to receive only four Christian publications. In view of this, would it be possible for you to send THE SWORD to the institution for another six months?

"I make such a request because I just don't have the funds to send you now. Last month I earned only about twenty-three dollars. Ten dollars of that is impounded for savings and it is not feasible nor convenient to send such a small amount to my home in order that a portion of it could be sent to THE SWORD. Within six months I will have sufficient funds to make another contribution to THE SWORD. Then a two-years subscription can be designated for the institution."

Of course we are sending THE SWORD OF THE LORD and not wait-

most college students. The secret is in taking care of the little problems before they get too big.

The days ahead ought to be some of the most challenging and thrilling days of your life—enjoy them and make them count for eternity. So, may next June find you a wiser, happier Christian, with no regrets to mar the wonder of your first year at a Christian school.

ing for him to pay for it. I know that thousands of readers want every man behind the bars, whose heart is hungry for the messages in THE SWORD OF THE LORD, to have them. I promise you we will try to send it to every such prison. So, THE SWORD OF THE LORD will go to the Chaplain's office so this hungry-hearted man, who found Christ behind the bars, will read the sermons in THE SWORD.

Now, the third letter. It comes from Lynchburg, Virginia. Again we do not disclose the name. There a brother writes:

"Dear Dr. Rice: "The Lord has put upon my heart a desire to send to you a gift that subscriptions may be sent to some (of your choosing) that are not able financially to subscribe to THE SWORD OF THE LORD. Please use the enclosed check for that purpose."

"I have been a reader of THE SWORD for a number of years and I received a great blessing from each issue. It is a great privilege and joy that I can take you and your work to the throne each day in prayer. I pray that the Lord will continue to bless you and the great work you are doing in His name."

The check enclosed for subscriptions for others is for \$200. My heart just cries out, "Bless the Lord, oh my soul!" I have the names and addresses of so many, many people who long to have THE SWORD. Even today I have read the earnest cry of native Christians in foreign countries pleading for good reading matter. The editor of a Spanish magazine inquired if I would be willing to exchange THE SWORD OF THE LORD for his magazine. He reads English—I do not read Spanish, but I certainly will exchange papers with him so he can have THE SWORD OF THE LORD.

I know God put it on the heart of this beloved brother, who had been so blessed by THE SWORD himself, to send this gift to send THE SWORD to others.

Twenty Years of Labor!

I look back on the twenty years we have been publishing THE

SWORD OF THE LORD with the greatest joy. I do not begrudge a moment of the time. I not only have gone without a salary for twenty years—much of the time I have given as much money as I could rake together, money given me as offerings in revival campaigns, to send THE SWORD OF THE LORD. I have not a single regret, not a bit of sorrow, but only gladness in my heart that the Lord has made it possible to send out so many millions of pages of blessed Gospel truth! How grateful I am for the hundreds of people saved through these sermons! How I thank God for the way people have been turned from modernism, rescued from false doctrine, stirred to win souls. My heart devoutly praises my Saviour, that young men have been called into the ministry and that many an evangelist is preaching the Gospel to great multitudes because God used THE SWORD OF THE LORD to set the fire burning in his heart. Praise the Lord! Whether anybody else celebrates these twenty years or not, I certainly am going to celebrate and have a praiseful, happy time! I am going to get together all I can to send THE SWORD OF THE LORD to others.

Won't you celebrate with me? I beg you to send as many subscriptions as you can. If you do not have the names, then send the gift for our Minister and Missionary Subscription Fund, so we can send THE SWORD to missionaries, to pastors with modest salaries, to retired preachers, to shut-ins, to ministerial students.

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Address your letters to THE SWORD OF THE LORD, Wheaton, Illinois. Use the convenient coupon in THE SWORD OF THE LORD if you like.

DO NOT DISAPPOINT ME! HELP ME CELEBRATE TWENTY YEARS OF BLESSING.

Birthday Celebration Subscriptions

Dr. John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Yes, Brother Rice, I will help you celebrate the twentieth anniversary of THE SWORD OF THE LORD. Here is my list of subscriptions. Please send THE SWORD OF THE LORD to the following people at the rate of \$1 for six months (\$1.25 in Canada and foreign countries):

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5. Name _____ () New?

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(Other names may be given on a plain piece of paper and attached.)

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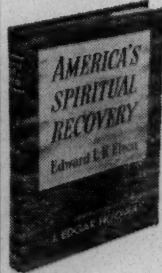
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Excuses And Scripture

I'm not going to work as hard in the church this year as I did last year. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Someone else can do it better than I. "Then Peter, turning about, seeth John and saith to Jesus, Lord and what shall this man do? Jesus saith unto him what is that to thee? Follow thou me. So then everyone of us shall give account of himself to God." John 21:20-22. Romans 14:12.

I'm not qualified for the job—not educated—I can't talk before people. "My grace is sufficient for thee: for my strength is made perfect in weakness." II Cor. 12:9.

I have too many other community activities. "Seek ye first the kingdom of God and his righteousness." Matt. 6:33.

I've been working too hard. I want to rest awhile. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me, for whosoever will lose his life for my sake, the same shall save it." Luke 9:23-24.

I don't like the preacher—the church leaders. "Who can stretch forth his hand against the Lord's anointed, and be guiltless?" I Sam. 26:9.

Some one criticized me. "Not as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Ephesians 6:6-7.

I don't feel like it. I have to rest when I get home from work. "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. And He prayed, saying, not my will, but thine, be done!" Luke 22:44. Matt. 26:39.

I must spend more time with my family. "He that loveth father and mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Matt. 10:37.

—Selected

Should YOU Send a Bible Student The Sword of the Lord This Year?

Ho! Every One That Is Thirsty

"Ho, every one that thirsteth, come ye to the waters..."—Isa. 55:1.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."—Isa. 44:3.

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:13, 14.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"—John 7:37-39.

Ho! every one that is thirsty in spirit,
Ho! every one that is weary and sad,
Come to the fountain, there's fullness in Jesus,
All that you're longing for, come and be glad.

Child of the world, are you tired of your bondage?
Weary of earth-joys, so false, so untrue;
Thirsting for God, and His fullness of blessing?
List to the promise—a message for you.

Child of the kingdom, be filled with the Spirit,
Nothing but fullness thy longing can meet,
'Tis the endowment for life and for service;
Thine is the promise, so certain, so sweet.

"I will pour water on him who is thirsty,
I will pour floods upon the dry ground;
Open your heart for the gift I am bringing,
While ye are seeking me, I will be found."

—Lucy J. Rider

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The Family Altar

Did Saul Commit Suicide; Was He Saved?

Dear Mrs. F-----:

In your letter of September 22, you ask this question, "Did Saul commit suicide and was he saved?"

Yes, Saul did, to all practical purposes, commit suicide. At least he tried to commit suicide and wounded himself further, after that the Philistines had mortally wounded him. Then an Amalekite finished killing Saul.

See I Samuel 31:3-5, II Samuel 21:12. The Scofield Reference Bible has this note about the death of Saul.

"The order is: (1) Saul is 'hit'—wounded mortally, potentially slain; (2) either to escape agony, or insult by the enemy, he falls upon his sword, and his armour-bearer, supposing him to be dead, slew himself; (3) but Saul was not dead; raising himself upon his spear, he besought the Amalekite to put him to death."

Saul attempted to commit suicide, but did not completely kill himself. We suppose that the Philistines had mortally wounded him, and certainly the Philistines were responsible for his death. Yet the final stroke in putting Saul to death was given by the Amalekite whom Saul begged to slay him.

You ask if Saul was saved. Yes,

I am inclined to believe that he was. Note what the Scripture said about Saul. In I Samuel 10:6 it is foretold to Saul, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

And verse nine says, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day." And we are told also that the Spirit of the Lord came upon Saul.

Further, in I Samuel 28:19, Samuel, after his death, appeared unto Saul and said, "Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me..." If Saul went to be with Samuel, was he not saved?

It is true that Saul did not please God in many matters. That is also true about nearly every Christian described in the Bible. People are not saved by their good works, but only by personal faith in Christ. And if one has trusted in Christ, his sins are forgiven and he is saved. I believe we have good evidence that Saul had trusted in Christ and was saved.

Some people teach that a suicide is always lost, but that is untrue. One who is born of God may commit suicide, but he cannot be lost because he is born of God, has God's Spirit in him, has his sins all paid for.

Suicide is definitely wrong, but that would not change one who is a child of God into a child of the Devil.

In the Saviour's name, yours,
John R. Rice

A Poem Worth Hiding in the Heart

It is better to lose with a conscience clean
Than to win with a trick unfair:
It is better to fail and to know you've been,
Whatever the prize was, square:

Than to claim the joy of a far off goal
And the cheers of the standers-by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.

For the man who lost shall be glad at heart,
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

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True And Faithful

I Thess. 5:24; I Cor. 10:13; Isa. 43:2; Ps. 27:1

God is faithful, who has promised, He has spoken, and will do Just as He has told His people, Every Word of God is true.

Faithful is the One who called you, More to be desired than gold, Are His judgments and His mercies, Half has never yet been told!

Faithful when the Tempter beckons God will always make a "way" For His children to escape it, All who heed His "Watch and pray."

Faithful when the Adversary Comes upon us like a flood, Sins confessed shall be forgiven, We have cleansing through His blood!

Blessed is the man who trusts Him, Strong indeed, that man shall be, "When thou passest through the waters, They shall not envelop thee."

Mothers may forget their children, Friends depart, but He's the same, For our Lord will not forsake us, "True and Faithful" is His name!

—Shel Helsley

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Did Christ Rise From the Dead?

(Continued from page 1)

dead, it being a picture of a burial and an emergence from the grave. That this institution was appointed before He died, that it was appointed for perpetual obligation, showed the clearest apprehension in his mind of the nature of the test and the worth of this monumental evidence.

The second is the institution of the Lord's Supper, whose only hope is in the resurrection of the dead. In the very act of commemorating His death He assures them that He will drink this wine anew with them in His Father's kingdom, and that while this ordinance is to be a perpetual obligation and points significantly backward, it also points still more significantly to the future, in that it was to be observed until He came again. For 1,900 years these two monuments have stood in the eyes of the world.

The third thing was that when they were saddened over the clear announcement of His departure from them by death, He gave them an assurance based upon His resurrection that He would not leave them always; that when He rose from the dead and reached His Father's house, He would send the Holy Spirit, whose coming would confer upon them power to do all He had commanded them to do.

Thus the institution of baptism and the supper as perpetual ordinances and the promise of the Holy Spirit all conditioned on His resurrection, take their place with the test six times preannounced. That a mere man, and particularly that an imposter, would make such conditions of faith in himself is inconceivable.

Did the Disciples Steal the
Body of Jesus, as the
Soldiers Said?

Our former sermon closed at the grave of Jesus, and at the empty grave of Jesus. We stopped at the disappearance of the dead body that had been put in the grave, and with the question pending, What became of that body? I have never heard of but two theories concerning the disposition of the dead body of our Lord Jesus Christ. Both of the theories give possible ways for that body to be disposed of. Both of them make allegations legitimately belonging to the domain of testimony; that is, they are matters upon which testimony may be received and susceptible of sufficient proof, if that proof is available.

The first theory is set forth in the following language: "Some of the guard came into the city and told unto the chief priests all of the things that were come to pass;" that is, they told the chief priests that an earthquake came, and that there was a dazzling appearance of an angel from Heaven, and that they fell down like dead men, and that when they arose from that prostration by the power of the heavenly messenger the grave was empty. Those were the facts they recited to the chief priests. Then the record adds: "And when the chief priests were assembled with the elders and had taken counsel they gave large money unto the guards, saying, Tell ye that his disciples came by night and stole him away while ye slept, and if this come to the governor's ears we will persuade him and rid you of all care. So they took the money and did as they were taught, and this saying was spread abroad among the Jews and continueth until this day." This first theory, therefore, was that the body of our Lord Jesus Christ was stolen by night by his disciples and stolen for the purpose of making a claim that he was raised.

This was a possible solution of the question, and it was an allegation that could be sustained if testimony were adequate. We know that there have been such things as robbers of graves. We know of many historical instances where dead bodies have been taken from the grave for some purpose; medical students, for example, who carry them to the dissecting table, or robbers, whose object is to obtain a large ransom from the afflicted relatives. So then, if the evidence is sufficient there is nothing in the theory itself to make it objectionable. The witnesses are

sufficient in number. That guard constituted enough witnesses to prove any fact, so far as numbers go. The only thing is that what they testify must be subjected to the rules of evidence such as are commonly recognized among men. Let us look, then, at their statement.

They first gave a different account. In the second place, they accepted a bribe of a large sum of money to put this theory in circulation. In the third place, what they finally allege was absolutely impossible, so far as their knowledge could go, to wit, that the disciples stole that body while they were asleep. If they were asleep they could not testify as to any disposition of the body. They could not prove that anyone removed that body. Moreover, on the face of it, their last story is exceedingly improbable, namely, that when a special guard had been detailed for the express purpose of preventing the very thing which they now allege did take place, and when the very time had been given to them when they must be most particular in their vigils, it is unreasonable to suppose that a guard so appointed would have relaxed their vigilance.

It becomes more improbable from the death penalty assigned to a Roman sentinel who went to sleep upon the post of duty. It is still more improbable from the fact that no adequate motive can be suggested or conceived of why the disciples should want this dead body. It would be of no use to them. So that as far as this theory goes, and it is one of the only two that have ever been advanced, we may at once reject it.

The Infallible Proofs that
Jesus Arose Bodily
From the Dead

Now, what is the other theory? The other theory is that Jesus himself rose from the dead: the particular point upon which human testimony is to be brought is not to show the processes by which he overcame death and brought back life to himself. No witness is introduced who alleges that he actually saw Him rise from the dead. The only thing upon which they are to bear testimony is that they did see Him alive after He was dead. Here we are met by a pertinent and important inquiry: Is the thing concerning which evidence is to be introduced a legitimate matter for evidence? I take it for granted that there are no other things upon which human testimony is accepted more readily than upon these two points: First, that a man is dead, and second that a man is alive. We accept evidence upon both of those points and act upon that evidence on innumerable occasions. It is oftentimes necessary to prove death. It is oftentimes necessary to prove life. In either case, it is easy to be understood what amount of testimony is sufficient to prove that death has taken place, or to prove that a man is alive.

The evidence of His death is abundant, official, and has never been denied. Therefore let us look at the evidence that Jesus showed Himself alive after His death to His apostles and others. There are extant four independent histories of Jesus of Nazareth, written by contemporaries, and written while multitudes who also knew Him personally were yet alive. There are extant also twenty-three other books, written by contemporaries, and written while thousands were yet alive who personally knew Jesus Christ. I refer to the twenty-seven books of the New Testament. The most notable event in all of these records is that Jesus of Nazareth rose from the dead. To this fact, according to these records, hundreds and thousands of eyewitnesses bear testimony, and who counted it the chief business of their subsequent life to repeat that evidence.

In other words, henceforth their life mission was to be witnesses of the resurrection. Fifteen distinct appearances of our Lord Jesus Christ, at least, are given in the New Testament, perhaps more, including the several appearances to Paul, to Stephen and

to John on the Island of Patmos. But there are ten distinct appearances mentioned in these four histories, the four gospel narratives.

These appearances, many of them, are connected with the most minute details of identification of the body. Sometimes He appeared to just one, as to Mary Magdalene, to Peter, to James. Sometimes He appeared to two, then again to three, then again to seven, then to ten, then to eleven and finally to five hundred at one time. These appearances covered a period of forty days. Some of them were in the morning, some of them at brightest midday, some of them at night; some in the house, some out in the road, some in the suburbs and some in the city of Jerusalem; some by the sea and some on the mountains of Galilee. Speaking collectively of these witnesses, they saw Him often. They ate with Him just as they had done before His death. They heard Him often in both brief and long-sustained conversation. They witnessed closely very familiar mannerism of speech and tone and gesture. They handled Him critically, touching the prints of the well-known wounds received at His crucifixion, and feeling of His flesh and of His bones, to assure themselves that a material substance was before them.

And this, too, by those who knew Him most intimately in His lifetime, those who could least easily be mistaken as to the identity of His person, including their own skepticism as to His resurrection, well-nigh incorrigible, and their tremendous interests at stake, required upon their part the most patient and exhaustive examination, and demanded abundant and infallible proof, not only to the bodily senses of sight, of hearing and touch, and to the keener mental tests of memory, intuition and reason, but to that more subtle and more satisfactory proof, spiritual recognition. They must not only know positively, unmistakably and absolutely that this was the very body which had died and was buried and was now alive, but also that it was re-animated by the same spirit which warmed it before death, so that in every respect, and beyond all possibility of doubt, this was the same person, the same Jesus who had been their teacher, and also that He possessed and made over to them power to do things that would make that resurrection a declaration that He was the Son of God with power.

In all the cases of the establishment of identity known to history there has never been one where the proof has been so abundant, so critical and so comprehensive, covering all departments of investigation, nor where the testimony was so unequivocal and so consistent. If these witnesses could not establish the proof that Jesus was alive, then no evidence

When It Is No Use
Praying

Charles H. Spurgeon

A young woman was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she didn't seem to see it. One morning she came to me, saying, "Dear sir, will you pray for me?" She was thunderstruck when I said, "No."

"Sir, I am very anxious to be saved; won't you pray for me?"

"No!"

"Oh, sir, you don't mean it?"

"I do. I have set Jesus before you; if you won't have Him there is no use praying; you will be lost. There is no other way, and I don't want any other way. Here I have been all my life learning the way, and if there be another, it would be a queer job. Will you have Christ, or will you not?"

There was a pause; then she said, "Yes, I will if I may."

"May? He has put it, 'He that believeth . . . shall be saved; but he that believeth not shall be damned.' Surely you may have Him if there is such a dreadful threatening against unbelief."

"Well, I will."

"Then let us get down directly, and pray now. If you are willing to obey God's command, then we may pray." We did pray, and I am sure that that young woman has never doubted that she was saved from that hour.

If you don't believe in Jesus, all the praying between Heaven and earth won't save you. If you seek Him in simple faith, soon will you say with rejoicing, "I have found him whom my soul loveth."

could possibly prove any man to be alive.

So that you have before you the two theories and the evidence upon which those two theories rest; the first that the disciples stole the dead body, and next, that Jesus showed Himself alive to His people after His death, not only by proofs, but many proofs, not only by many proofs, but by many infallible proofs.

Logical Rules of Evidence
Verify Christ's
Resurrection

I submit the following fundamental rules which govern matters of evidence: First, "In trials of fact by oral testimony the proper inquiry is, not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true." Second, "A proposition of fact is proved when its truth is established by competent and satisfactory evidence." Third, "In the absence of circumstances which generate suspicion, every witness is

(Continued on page 7)

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Did Christ Rise From the Dead?

(Continued from page 6)

to be presumed credible until the contrary is shown, the burden of impeaching his credibility lying on the objector." Fourth, "The credit due to the testimony of witnesses depends upon; firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances."

Now if we apply these four rules of evidence to what is said concerning the stealing of His body,

that statement goes to the wall. If we apply them to the evidence that Jesus showed Himself alive after death to His people, no sane man can question that the requirements of every one of them is met in every particular. The honesty of these witnesses cannot be impeached. Their ability of competency depends upon their being acquainted previously with the person of Jesus Christ, their having good sense enough to recognize one whom they had previously known, and their opportunities for seeing the one who is identified by their testimony.

There can be no question of the competency of these witnesses. There is nothing in their testimony that bears on its face suspicion. What, let me ask you, can create a suspicion against this evidence? It is consistent. What one says is consistent with what another says. Now let us look at these people who gave this evidence, and see if in all the collateral circumstances what they say is affirmed. For these men to state that Jesus was alive meant that they must take upon themselves the lifetime obligation of the publication of the fact of His resurrection; that to do this they must go counter to the world, its pleasures, its habits, its business; that they must entail upon themselves the most grievous burdens in life and the greatest hazards of death. They joyfully assume all these responsibilities. When they speak of Jesus as risen they impress every man that hears it with their sincerity. They testify, it before kings, and the kings tremble as they listen. They testify it when chained to the martyr's stake, and while the flames are burning their bodies, and with shouts and hosannas of triumph they declare in their own dying agonies that Jesus is risen. No amount of intimidation was ever able to shake their testimony. It was tried by imprisonment, tried by stripes, tried by poverty, tried by fire, tried by casting them to the ravenous, wild beasts in the Roman Amphitheater, and in every way possible to human effort; many experiments of the most excruciating kind were resorted to to shake the testimony of these men and these women.

I submit that if any man with an unbiased mind will read the Acts of the Apostles and see how that narrative glows, he will feel the power of these men giving this evidence.

The Coming of the Holy Spirit Confirms Jesus' Resurrection

But we come now to another question in connection with it. Our Lord had told them in the last interview He had with them there should come a confirmation that neither earth, Heaven nor Hell could doubt. He said, 'I go to my Father, and if I go I will send upon you the Holy Spirit.' The history recites that ten days from that time a most remarkable transaction occurred openly in the city of Jerusalem. There were certain things visible in connection with it. Tongues as of fire seemed to rest upon their heads. There was the further remarkable phenomenon that these fishers of Galilee were able, under His power bestowed upon them, to speak in the languages of all of the nations of the earth, as if they had been born and reared in those tongues. It was evident that a power characterized them utterly foreign to their previous experience, and when they were called upon to explain, what was their explanation? Let me read it to you.

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it, . . . he hath shed forth this which ye see and hear."

They gave no other account of their power. They could heal the

Religious -- But Lost!

(Continued from page 1)

ligious; but he was lost and he went to Hell. I beg you, however religious you are, **MAKE SURE YOU ARE SAVED!**

In the same seventh chapter of Matthew, read verses 13 and 14:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Here is a startling and sad truth. In the words of Jesus Christ, more people are going to Hell than are going to Heaven. More people are lost than are saved. It is a narrow road with a strait gate that leads into life, and few there be that find it. But it is a broad road and wide gate that leads to destruction and many go in thereat, says Jesus. According to the plain statement of our Saviour, relatively few people out of the millions of earth will be in Heaven, and relatively many of them will be in Hell. A majority of the people in the world are poor, lost, deceived, deluded and condemned sinners.

People sometimes say, concerning different denominations or churches, "We are just going to Heaven by different roads." But that is not true. Jesus said that there is only one road to Heaven, and that a very narrow one, and the gate is strait, or narrow. There is only one way to Heaven. Many who say, "Lord, Lord," will not get to Heaven, but only those that do the will of the Father, that is, do

sick. They could raise the dead. They could perform other wonders impossible to men not Spirit endued. They distinctly disclaimed that the power rested in themselves, and affirmed that it came to them from the risen and ascended and glorified Lord Jesus Christ.

All of Christianity Stands or Falls With Christ's Resurrection

The next question to be determined is, what significance did they attach to this doctrine of the resurrection? How important was it in their sight? How much in their judgment was involved in that issue? I read first from the seventeenth chapter of the Acts of the Apostles. Paul is standing on Mars' Hill, and he says: 'The times of this ignorance God overlooked, but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead.'

Is there to be a judgment, and must all men stand before that divine bar and answer for the deeds which are done in the body? The only proof that there will be a judgment is the resurrection of the dead. Is there a Heaven? There is but one proof of it, that Jesus when alive said to His people, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. In my Father's house are many mansions." Or let us read from the fifteenth chapter of the first letter to the Corinthians, where this doctrine of the resurrection of the dead is specifically discussed. I commence at the twelfth verse:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

the will of the Father as regards the plan of salvation. Those who take His plan of salvation are saved by His blood. Those who depend upon their good deeds, their morals, their church membership or ceremonies or feeling or experiences are on the broad road that leads to destruction, and at death or at the second coming of Christ they face the tragic awakening when Christ will tell them, "I never knew you: depart from me, ye that work iniquity."

Most of the population of the earth have a hope of some kind. Most claim some kind of religion. Many are Catholics or Jews or Protestants. Many have hope in the philosophies of Buddhism or the Hindu religion. Many seek a sense of security in their doctrines of morality, Unitarianism or evolution. Many, like so-called Christian Scientists, say there is no such thing as sin. Multitudes deny that there is a Hell. Uncounted millions depend upon some religious ceremony to save them, and millions of others count upon a life of good deeds and morality to keep them from the wrath of God. But according to the plain words of Jesus Christ, the great majority of the human race live under a false hope, and will die, rejected by Christ to be tormented in flames as workers of iniquity who never knew Christ as a personal Saviour!

As kindly and tenderly as I know how, I urge every reader to check up again and make sure of his salvation. Millions who claim to be saved are lost. You may be one of them. Millions of church members are unconverted, unregenerated sinners living under the wrath of God. Perhaps you are one of them. In Hell today there are countless millions of good Methodists, or faithful Presbyterians, or

(Continued on page 8)

"If in this life only we have hope in Christ, we are of all men most miserable."

When ever before in issues made by men has there been such a readiness to stake everything upon one single fact; such an openness to concede that preaching is vain; faith is vain; forgiveness of sin is a falsehood; your fathers and mothers who died, perished; there is no judgment; there is no Heaven; there is no Hell; there is no hope; if there is no resurrection of the dead?

It is a matter of unspeakable sadness to me, particularly in the case of young people, to hear them speak lightly of the doctrine of the resurrection of the dead. And there are some who imagine that they can be skeptical upon this point and remain Christians. Is there anything left of Christianity with this surrendered? If its preaching be vain, if its faith be vain, if there be no such thing as the forgiveness of sin, if there be no such thing as the judgment, if there be no such place as Hell, if all who have professed it are now utterly annihilated in their graves, what infinitesimal shred of Christianity is left?

When you say that you are only skeptical concerning the resurrection of the dead, you mean or ought to mean, that you are skeptical about the whole matter, in its height and width and length and breadth, in its center, in its solidarity and in its circumstances. You do not believe any of it. There is nothing to profess if you deny this doctrine. So far the discussion has been restricted to the resurrection of the body of Jesus Christ and necessarily has shown the relation between His resurrection and the inspiration of the Scriptures.

The two subjects cannot be considered apart. They stand or fall together. In our next sermon will be considered the doctrine of the resurrection of the dead as it applies to us, and the reasons given so far as Scripture light shines upon the subject, why this particular test of all others in the world was made the proof of Christianity, and a reply submitted to objections to the doctrine based upon exegesis or upon science.

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Religious -- But Lost!

(Continued from page 7)

orthodox Baptists—orthodox in doctrine, baptized or confirmed, respected members of churches—who have gone to the place of despair, never having been truly saved. No doubt many Lutherans, Episcopalians, Seventh-Day Adventists, Catholics, Christian Scientists, and Disciples or Church of Christ people, or those of many other faiths definitely have missed the way, have had a false hope and are now in torment. Some of them read their Bibles, attended church regularly, gave to the poor, brought their tithes to the house of God, observed fast days, went to confessional, perhaps, or attended prayer meetings. Doubtless many were faithful in "church work," but they found when they came to face Christ that He would not receive them, that they were in His sight workers of iniquity, commanded to depart into everlasting shame and torment! I tell you now, and solemnly, that this is a serious matter, and that if you do not know that you are saved, you had better make sure about the question today.

Remember that even Judas Iscariot, an apostle of Jesus Christ, died a lost man and went "to his own place" (Acts 1:25).

Many Such Warnings in the Bible

In recent years I have been greatly concerned to find many, many church members, and many outside the churches, who show no evidence of ever having been born again, and who can give no definite testimony to their faith in Christ, and yet are content, untroubled about the future. And I read in the Bible again and again plain warnings to that kind of people. From the many times this question is brought up in the Bible, it is evident that there is a real and terrible danger of one's being deceived and depending on a false hope, only to discover at last that he is eternally lost.

The Saviour said, "Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away" (Matt. 13:3-6). Clearly the seed falling on stony places represent those who have heard the Gospel and were somewhat moved by it, but not genuinely converted. Jesus explained that class of hearers in these words: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by

he is offended" (Matt. 13:20, 21). Here are pretended Christians, but with no root in themselves. They have received the Word with joy temporarily, but had no real work of grace in their hearts, no new birth, no actual regeneration. Jesus in this parable mentioned two classes of unsaved people: those who carelessly let the Word of God pass by without concern, and those who receive the Word gladly and make some claim as Christians and have some hope of Heaven, but are never truly saved, having no root in themselves. This indicates that the Saviour knew multitudes would claim to be saved who were not.

It would appear from the words of our Saviour that some would be at the very gate of Heaven, expecting to sit down to the wedding feast with all the saints, and then be cast outside. In Matthew, chapter twenty-two, Jesus tells of "a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding." When they refused to come, then all were invited. Servants gathered all they found, bad and good, and the wedding was furnished with guests. But the Saviour said that "when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (Matt. 22:11-14).

Here was a man who expected to attend the wedding supper, and even came into the house with others who had on the wedding garments. Doubtless the man was well satisfied with his own garments. They seemed to him white enough, I suppose, but they did not meet the strict requirements of the King. The man without the wedding garment was speechless before the King and was cast outside into outer darkness where there was weeping and gnashing of teeth by those who longed to enter but could not! Surely Jesus meant that many will desire Heaven but will miss it. Many have false hopes and are deluded even while they are damned. You may have heard God's invitation, you may have felt that you are all right. Possibly you have compared yourself with other church members and are sure that you live a better life than they. Perhaps, even, that is true. At the same time, if you do not have the required wedding garment you will be cast outside when God the Father makes the wedding feast for His Son, Jesus Christ, and when all the redeemed are caught up in glory to the wedding supper.

Are you sure that you are saved? Do you know, are you absolutely sure, that you have on the wedding garment of Christ's righteousness?

Again Jesus warned about this matter in the parable of the ten virgins. In Matthew twenty-five He tells of "ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps." While the bridegroom tarried, and all the girls slumbered, the wicks which had no oil burned out. The five wise virgins who had oil in their vessels with their lamps needed trimming. But when the wicks were trimmed, the light was clear and strong again. But the foolish virgins had no light because they had no oil and their lamps went out. The foolish virgins then went to buy oil. But when they returned, others had entered into the marriage and "The door was shut." The bridegroom said to them, "Verily I say unto you, I know you not."

Again, surely Jesus meant to show us that multitudes expect to be saved who will not be saved. Many have lamps with no oil. Many have hopes, but their hopes are not well founded. Many hide themselves behind a refuge of lies and say, "Peace," when there is no peace. There are many lost people mixed in with the saved. If Jesus should come today, it would be a startling and horrible disappointment to millions to learn that they would be left behind, unsaved, unregenerate sinners who never had the oil of salvation!

And so it is again and again in the parables and teachings of Jesus. He told about a net let down into the sea which gathered up good fish and bad. The good fish were taken and the bad fish were thrown away. Notice that the point of the story is not that there were bad fish in the sea, but that bad fish got in the net with good fish (Matt. 13:47-50). Jesus told about wheat, and tares planted in the wheat, so that men could not tell the difference. Both alike were left to stay until the harvest and then would be separated. So we are told that "The harvest is the end of the world; and the reapers are the angels" (Matt. 13:39). At the end of the age God and His angels will separate the saved and the lost. Notice there that Jesus was not speaking about tares out in the pastures, nor in the fence corners, nor in the weed patch, but tares in the field with the wheat! There are many lost people in the churches. There are some deceived, unregenerate sinners posing as children of God who will be brought to the horrible disillusionment one day to learn that they are lost forever. I beg you as kindly and tenderly as I know how that you make sure you are saved. Settle it for certain today. Every preacher should search out his own heart until he can know beyond any doubt that he is a child of God. Preachers have been deceived and have died unsaved as did Judas Iscariot. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. 7:22). Surely, since so many religious workers will be found unconverted, you ought to see again to your foundation and know whether your hope is a false hope. If again you find the sweet certainty, the double assurance that you are a born-again child of God, you will have cause for rejoicing anew. Jesus said, "Rejoice, because your names are written in heaven" (Luke 10:20). But if you should find yourself unsaved, then how important that you find it now, before it is too late!

No wonder that the Apostle Peter under divine inspiration wrote: "Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Peter 1:10). And again the beloved Paul was moved by the Holy Ghost to write, "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5). If you will read the book of Hebrews, you must be struck with the repeated exhortations, the warnings to those who might think themselves saved but are deceived.

Jesus told of two men who went up into the temple to pray, the one a Pharisee and the other a publican (Luke 18:9-14). The Pharisee thought he was all right, in fact said he was all right. He prayed, he tithed, he fasted, he lived a good moral life, and yet he went down to his house lost. Paul, the apostle, held the garments of those who stoned Stephen, and went about breathing out threatenings and slaughter. As he started down to Damascus, Paul would have said that his soul was safe. Later on he tells us that after the strictest sect he had lived a Pharisee and had tried to live blameless according to the law. But when the Lord Jesus appeared to him from Heaven in a light shining brighter than the sun, Paul found that he was nothing but a poor, lost sinner persecuting Jesus Christ! I tell you, you had better be warned by the Scriptures and make sure that you are saved.

Some Remarkable Examples of People Who Were Lost but Thought Themselves Saved

In the first revival I ever attempted to conduct, in a little country church near Decatur, Texas, I remember a man for whom his wife and daughter prayed. One night as the invitation song was being sung under the little brush arbor, I heard someone call for me. In a thicket of plum bushes beside the tabernacle, the daughter and a girl friend knelt beside the gray-haired man. He said to me, "Brother Rice, tell these girls to leave me alone. I am all right."

I told him that if he was really all right it was strange that his wife was so burdened about him, it was strange that his daughter was continually praying and crying about his salvation.

He replied, "Why, Brother Rice, I used to be superintendent of a Sunday school. I have prayed in public. I am as well off as these other church members."

"But that does not make a Christian," I said. "Praying in public, doing church work, living a good moral life is not enough. You are a lost sinner if you have not been saved."

"I have never done much of anything wrong," he said. "About all I have ever done is to 'cuss' a little bit. I am as good a Christian as the others are."

I told him that he might just as well say that he had only killed a few men as far as being a lost sinner was concerned. That seemed to astonish him, and I asked him plainly the question, "Now I am not asking you whether you live a good life, whether you are a moral man. I am asking you whether you have ever been born again. Did you ever trust Jesus Christ to change your heart and to forgive your sins and make you a new creature?"

Very gravely he looked me in the face and then he answered, "No, I guess I never did!"

"Then don't you think it is time you got that settled?" I asked him.

He assented and came with me to the front. There he knelt down on the oat straw under that simple brush arbor, and by the light of gasoline torches he lifted up his face and with tears said, "Oh God, if You will forgive me and save me, I will do anything You want me to do!" He was happily saved and had the assurance in his heart that God had forgiven him just as He promised in His Word to forgive all who trust in Christ. But I have often wondered if he might not have gone until death and then have discovered himself eternally lost if I had not pressed the question into his heart that night!

In Dallas, Texas, in 1932 in an open air revival, a woman in a great crowd sent me a note. She said about this: "Brother Rice, I have been a member of a church twenty-two years. Most of that time I have known I was never converted. I am not a child of God, but I cannot stand the shame of confessing that I have been in the church unsaved. It would break my husband's heart. He would think I have been a hypocrite, and perhaps I have."

I sent her word that both she and her husband had better have the shame over with now, that she had better confess her lost condition and turn to Christ for mercy

and salvation now, rather than wait until she faced the Lord Jesus Christ and have Him say, "I never knew you. Depart from me, ye that work iniquity."

The next night she came weeping to trust in Christ. She told me that she had been in the church unsaved. She was baptized and has made a happy Christian.

In Fort Worth, Texas, some years ago in a great revival service, a young woman came weeping to say, "My name has been on the church roll, but I think it has never been written in the Lamb's book of life." How happy that she found it out in time!

I remember another who came to tell me, "I have been baptized, but now I want to be born again!"

Not They That Say, "Lord, Lord," but They That Do the Will of God About Salvation Are Saved

In Matthew 7:21 Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The complaint that Jesus has against those who too late will seek to enter Heaven is that with their mouths they have honored the Lord, saying, "Lord, Lord." But such people have never done the will of the Father. Of course, this Scripture does not mean that only those who have perfectly done the will of the Father in all things are saved. That would mean that only those could be saved who were sinless and perfect. That would make of no effect the blood of Christ. That would be salvation by man, and not by God; salvation by works and not by God's grace. No, Jesus meant that those are saved who do the will of God concerning Christ and salvation—that is, those who trust Jesus Christ as the Lamb of God who died for our sins and so depend upon Him for forgiveness and salvation.

What works are pleasing to God? That question came up and was very clearly answered by our Saviour. In John 6:28,29 the Scripture says:

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

There it is! "This is the work of God, that ye believe on him whom he hath sent!" Not those who do good works, who join churches, who pray, who tithe, who preach; no, no, those are not the will of God as a plan of salvation. The way to work the works of God is to believe on the Saviour that He has sent. The only way one can be saved is to trust the matter wholly with Jesus Christ. It is not prophesying, not casting out devils, not doing many wonderful works that opens the door of Heaven. It is trusting in Jesus Christ, who came into the world to die for sinners. That is God's plan of salvation. One who depends upon Christ and receives Him as Saviour thus does the will of the Father. It is God's will that all should believe on His Son and receive everlasting life. Those who expect to be saved any other way do not do the will of the Father.

A Refuge of Lies

The prophet Isaiah brought this same warning to the people of Israel in his day. He said:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah 28:15-18.

"For the bed is shorter than that a man can stretch himself on it."

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Religious -- But Lost!

(Continued from page 8)

and the covering narrower than that he can wrap himself in it." —Isaiah 28:20.

Are you, dear reader, like those who said, "We have made lies our refuge, and under falsehood have we hid ourselves"? Do you have a false hope of salvation? If you do, then God promises that "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The scourge of God's judgment will come, and you will be trodden down by it if you make lies your refuge! There is only one true hope of Heaven and that is in Jesus Christ, "a stone, a tried stone, a precious corner stone, a sure foundation." One who trusts in Him will never be ashamed, will never be left embarrassed and ruined by a false hope. Every other refuge is a refuge of lies, a delusion of Satan, a false hope that will lead you to the torment of the damned.

What Is Your False Hope?

There is one road to Heaven, a strait and narrow way, and also there is one road to Hell, according to the Bible. It is a broad way, and many people go in thereat. But nevertheless it is essentially one. That must mean that whatever false hopes people have, they all center in human goodness, human righteousness, human organizations. The narrow way is God's way, salvation offered freely through the atoning blood of Jesus Christ who died for sinners.

Only those who trust Him are saved. It is a strait gate, and few there be that find it, out of the earth's population. But more people are willing to depend on themselves, on their righteousness, their good deeds, on their church, and so more people go in at the wide gate and travel the broad road that leads to destruction. Many who say, "Lord, Lord," are not saved because they do not do the will of the Father, that is, follow God's plan of salvation by simple trust in Jesus Christ.

Today I said to a man, "Are you a Christian?" He answered rather hesitantly, "Well, I try to live it. I do the best I can."

But I assured him that trying to live a good life was not being a Christian. Remember the Pharisee who went up into the temple to pray. He lived a better life outwardly, doubtless, than any man who reads this. He fasted twice a week, he tithed all his possessions, he went to church, he prayed, even prayed in public, he was not unjust, not an adulterer. Really, he was a wonderfully good man—that is, outwardly. He was a mighty good man in men's sight, and yet he went down to his house lost. And to Pharisees like that Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25-28).

To people like that the Lord Jesus will say, "I never knew you: depart from me, ye that work iniquity." Some people boast that they do the will of God, and they depend upon that for their salvation. But if it is good works that they are depending upon, they have not done the very first thing that is in the will of God for every sinner—they have not confessed themselves hopelessly lost and condemned sinners and trusted in Jesus Christ who died for sinners and is their Saviour and Redeemer. "This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

All who trust in good deeds have too shallow a remedy. They patch up the outside of the life where men can see. The best they can do is to make a good appearance. But they cannot touch the filthy heart which is so black it must bring upon them the wrath of God. The trouble with the Pharisees was that they made clean the outside of the cup and the platter, but within they were full of extortion and excess. They appeared outwardly righteous unto men, but within they were full of hypocrisy and iniquity, Jesus said. And so are you, poor sinner who reads this, if you are depending upon your own good life, your morality, your good deeds to get you to Heaven. God's Word says that your righteousness is only as filthy rags in His sight (Isaiah 64:6). You appear good to men, but you are not good. Your outward goodness covers over an unregenerate, wicked heart. That guilty heart must be cleansed, your sins must be forgiven, your nature must be changed before ever you can meet God in peace. Many there be that will say to Jesus, "Lord, I have done many good deeds in your name. I have given to the poor, I have gone to church, I have treated my neighbors well. I have provided for my family. I have made a good name. I have paid my debts." But to all such who depend on their own righteousness, Jesus will say, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

Men do not want to acknowledge their sin. Men do not want to admit that their case is hopeless without Christ. Men do not want to admit that their poor rotten hearts must be changed or they must spend eternity away from God.

That was the trouble with the

Jews in the time of Paul. He said concerning them, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3). That is the trouble. Instead of doing the will of God about salvation and trusting Jesus Christ and His blood which has already been shed to pay for every sin, instead of accepting God's righteousness which is offered free and imputed to the believer, men go about to establish their own righteousness. Men want to get to Heaven on their own goodness. They want the credit for it. They want to exalt self instead of humbling self. They want to ignore sin instead of confessing it and condemning it. That is simply a part of the wicked rebellion of carnal man. The natural heart is not willing to confess its sin, not willing to bow the knee to Jesus Christ as man's only Saviour. The man who went to the wedding feast without a wedding garment was simply a picture of those who chose to depend upon their own righteousness instead of the pure righteousness of the sinless Saviour who died for us.

Depending on the Church or Religion

It is a sad and shocking fact that many religious people are in Hell. Remember that there are many religions besides the true religion of Jesus Christ. Religion is no guarantee of salvation. The Pharisees were religious but they crucified Christ. They were wicked in their hearts though outwardly they appeared to men to be righteous. Remember that Cain was religious. He offered sacrifices, but God was not pleased with them. He prayed, but God did not hear favorably. So Christian Science, so-called, is a religion—a religion without confession of sin, a religion without blood atonement, a religion without the new birth. So Spiritualism is a religion—a false religion, putting people at the mercy, often, of evil spirits. Many Catholics are very religious and very devout, but know nothing about peace in heart and the new birth. Some Catholics surely, we believe, have trusted in Christ alone for salvation, but how many there are who bow before idols and depend upon the church and its ordinances, on confession, on the prayers, on the intercession of Mary and the saints and of masses said by the priests! Clearly, one can be very religious but be utterly lost. Those who say, "Lord, Lord, open unto us," will be very religious, but religion does not keep people out of Hell. Saying prayers, going to church, giving money, being baptized, observing the Lord's supper—these are religious exercises but they do not save the soul.

It is a part of man's wicked self-righteousness to look to human ceremonies for salvation instead of to the blood of Christ alone. Man depends upon self—something he can do, something he can buy, something he can earn—for salvation instead of depending upon the mercy of a great God who loves sinners.

You remember that Cain brought an offering, but it was an offering of the fruits of the ground, an offering after his own choice and not after God's choice. It had no blood in it. Cain did not believe in the blood atonement of Christ. He had no faith in God's Lamb that would take away the sin of the world. He is a type of all those religious men who depend upon religious ceremonies to save them, though their hearts are still black, and their sins are still unforgiven.

You say, "But I was baptized." And what if you were? If you depended upon baptism, you went down into the water a dry sinner, and came up a wet sinner. But the water does not change the heart. Water will not save—it takes blood! Perhaps you were sprinkled as a baby, and someone else took your vows for you. Do you believe that could change the nature of your heart with all its inherent taint of sin? As a baby you were kept safe by God's mercy, but when you became an accountable sinner, you were lost, and nothing

but the blood of Christ can save you. It may be that you were confirmed. It may be that some preacher or priest told you that your sins were forgiven. But I tell you now earnestly and prayerfully that you need more than the word of any man for this. You need the absolute certainty of God's own Word and the sweet assurance of the Holy Spirit within.

Someone else tells me, "Well, I am a Mason. If a man lives up to the rules of Masonry, he will get by." That is what Masonry tells you, but Masonry is a false religion. It teaches men they can save themselves by good deeds, but the Bible says, "Without shedding of blood is no remission" (Heb. 9:22). Peter said in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Doubtless there are multiplied thousands of lodge members in Hell. They may have been honest lodge members, moral and upright lodge members, but if they depended upon their lodge to save them, or their own good deeds, their works of righteousness, then they were utterly lost. I say to you again that not those who say, "Lord, Lord," will enter into the kingdom of Heaven, but those that do the will of the Father about salvation, that is, those who trust in Jesus Christ, God's Son whom He has sent into this world to save sinners.

"My Religion Might Do to Live by, but It Would Not Do to Die by!"

At Roosevelt, Oklahoma, in a big tent revival some years ago a young woman came to me deeply distressed and in tears wanting to know what she must do to be saved. I showed her that Christ had died for sinners, that her debt was all paid, that now she must confess herself a guilty sinner and look to the blood of Jesus Christ to cover all of her sins. I told her that now she had simply to receive Jesus and trust Him to have forgiveness of her sins and peace in her heart. But she began to say, "But Father told me—." At first I thought she referred to her father, then learned that she meant the Catholic priest. He may have been ever so kind and sincere a man, as Catholic priests often are, and I mean no reflection on him when I tell the truth in this typical case. This girl had started out to be a good Catholic. She learned her prayers, and prepared for confirmation. She told me that the day she was to have been confirmed all confirmations were postponed by an order from the Bishop or some higher authority, for some reason. By the next Sunday she was desperately ill. A physician came, later others were called in consultation, and finally she was given up to die. They told her her time was limited. She told me that she was desperately afraid and said, "I saw then that my religion might be good enough to live by, but it certainly would not do to die by. I prayed and asked God to give me another chance, and that I would learn what He wanted me to do and how to be saved." She said she told the Lord, "I am afraid, I am a sinner, and I am not fit to die, and I don't know how to be saved. But if you will get me well I will learn how and get ready to meet God!"

God heard her prayer. She got well and immediately came to the tent revival seeking the Lord. I saw her speak with tears to her younger sister and heard her say, "Don't go at this thing lightly. This is serious. Your soul's eternal welfare hangs upon it. Get the thing settled right!"

How earnestly she listened, and how her eyes burned as her mind sought the truth! When she finally saw that the way was all opened, that her sins had been paid for on the cross, and that God was ready to receive her if she would receive Christ as her Substitute, her Saviour, her Redeemer, her Lord, how gladly she accepted Him! She followed Him in beautiful baptism to show the world openly that she claimed Him as Saviour.

Dear friend, your religion may suit you all right now, but I will tell you frankly, unless you are in the narrow way, unless you enter by the strait gate which is Christ Himself alone, then yours is a false religion. If you are depending on

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Religious -- But Lost!

(Continued from page 9)

your good deeds, on baptism, on church membership or morality, then I earnestly plead with you to hear me, for you are doomed and lost!

Your life suits you, you say? You are very well satisfied with your self-righteousness? So was the man who had not on the wedding garment! He was well pleased with his own clothes, his own coverings, and he did not accept the wedding garment offered by the King. But I'll tell you now that when you face Jesus Christ you will be speechless as he was before the King. And all such will be cast out into the outer darkness where there is weeping and wailing and gnashing of teeth.

In Jesus' name, then, make sure. Cast away every hope that you have leaned upon unless it be Jesus Christ alone. He died for sinners. He loves you. He said that "Him that cometh to me I will in no wise cast out" (John 6:37). You need not be deceived.

You can be sure if you can find a verse of Scripture that gives the plain promise of God. Try God out on John 3:16, on John 3:18, on John 5:24. If you trust in Jesus Christ for mercy, then you already have everlasting life according to the plain Word of God.

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"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"He that believeth on him is not condemned: but he that believeth not is condemned already,

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Wheaton, Illinois

because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

By turning to Christ in your heart and trusting in Him alone for forgiveness and a new heart and everlasting life, you do exactly what the Father requires you to do. That is simple. It can be done in a moment. But you must depend upon Christ to do the saving and not expect to be saved because of your good works or because you are "religious." Follow the example of the poor publican who prayed, "God be merciful to me a sinner." If it is mercy you want, you can have it. If it is a sinner that you are and that you admit you are, then it was for you that Christ died. If you are willing to throw away your garments of self-righteousness, like poor, blind Bartimaeus cast away his garment when he arose and came to Jesus to be healed (Mark 10:50), then you surely will find a happy reception. The Lord Jesus came to seek and save that which was lost. He died to save sinners. I would make sure today that I was not depending on anything else in the world except that Christ died for me, and that God promised me forgiveness when I trusted Him.

Then I would so thoroughly surrender myself to the will of Christ that the Holy Spirit would give me

full joy and assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). When you trust the Saviour, abandon yourself to Him. Claim Him openly, boldly. Follow Him anywhere He says. Be never content until in your heart there is the full assurance amounting to a certainty that your sins are forgiven and your soul is saved. That assurance will be brought by the Spirit of God who will shed abroad in your heart the love of God. He will bear witness with you. He is the Comforter. He will make Christ real. Today make sure you are saved!

Have you been to Jesus for the cleansing power?

Are you washed in the blood of the Lamb?

Are you fully trusting in His grace this hour?

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Lay aside the garments that are stained with sin,

And be washed in the blood of the Lamb;

There's a fountain flowing for the soul unclean,

O be washed in the blood of the Lamb!

My Decision

Can you sign this honestly? Will you do it today?

Rev. John R. Rice
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

This day I confess myself a guilty sinner. I throw away all my hopes that self-righteousness or church membership or religious ceremonies can save me. From today on I will trust wholly in Jesus Christ. I depend upon Him to forgive my sins, to change my heart, to give me everlasting life. I here and now receive Him into my heart and claim Him as my Saviour.

Signed _____
Address _____

If today you have taken Christ as your personal Saviour after reading this book, will you write telling me so? Use the above form, or use your own words, and I will write you an encouraging letter.

JOHN R. RICE

Modernism or the Bible -- Which?

(Continued from page 1)

to divine inspiration. The father of Biblical criticism was Jean Anstruc, a French scholar, not a Christian, but on the contrary, a man of notoriously immoral life! Anstruc noted, in reading the book of Genesis, that different names for God were used, and originated the myth of the composite authorship of Genesis. Different men wrote different parts of the book, using different names for deity. Later, other men, redactors, put these fragments together and palmed them off as the writings of Moses.

Dr. Howard Osgood, famous Hebrew professor in the Theological Seminary of Rochester, New York, wrote:

"He [Anstruc] was a man of very bad character and amassed his fortune out of harlots and brothels. He was one of the most decried men in Paris. He was a lascivious liver, and the physician for the lascivious life of the wicked, and drew his gains therefrom to his latest hour."

Think of it. The originator of a system of Biblical criticism which, when fully developed, has since influenced the entire theological world, was an unregenerate man—a profligate! That is history. It is an undeniable fact. I have before me, as I write, a photograph of Anstruc's book which started the destructive criticism of the Bible.

This book on Genesis entitled *Conjectures Sur Les Memoires Originaux* was taken up seriously by Eichorn, Ewald, Baur, Kuenen, Wellhausen and other German scholars. They applied this fragmentary hypothesis to all the books of Moses, and later to the entire Bible. Anstruc was left far behind by one writer who claimed thirty-eight different fragments, by as many different writers, not one of whom was known to history! Wellhausen was satisfied with twenty-two writers; while Kuenen reduced the number to a mere sixteen. The height of absurdity was reached by Canon Cheyne, the English critic, in *Modern Puritans*, page 400, when he fractures the book of Isaiah into one hundred and sixty pieces, all by unknown writers, and covering a period of four and a half centuries! No wonder the brilliant Professor F. Bettex of Stuttgart wrote:

"Now all this is what is denominated Biblical criticism. It is a jumble of mere hypotheses, imaginings and assertions, brought forth often without even the shadow of proof, and with no real certainty. Still, in these times it represents itself to thousands of nominal Christians and to hundreds of miserably deceived theological students who are to become preachers of God's Word, as being the 'assured results of the latest scientific research.' May God have mercy, if such is the case."

Will it startle some SWORD OF THE LORD readers if I tell them that this modern approach to the Bible is the prevailing view in the theological world of today? True there are moderate as well as ex-

treme positions taken, but the starting point is the same. The claim of the Bible to divine inspiration is ignored and the book reduced to a fallible human production.

When another senior student and I in Brandon College, Manitoba, went to the Chancellor and complained about the liberal teaching of one of the professors, we were addressed coldly in these words, "If you two young men are right, and the professor wrong, how is it that there is no reputable theological institution on this continent where his view is not taught?" The statement was inaccurate because there were, and still are, seminaries true to the Bible and where the conservative view is taught, but to a liberal these do not count as reputable. The statement reflects the intellectual pride and snobbery which looks with disdain on any view other than their own. Nevertheless, the fact remains, as Ernest Gordon (*Leaven of the Sadducees*) and others have shown, that the proponents of liberalism have captured our schools, and have succeeded in poisoning the fountain of truth at its source.

I hold it to be a fair question to ask, Is the higher criticism scholarly? I will quote, later in this article, some of the greatest scholars in the theological world, easily the peers of the liberals in learning, who have demolished the "assured results" of the liberal school, and shown their opinions to be without basis in fact. Meanwhile, here are some examples of modernism and the reader can judge for himself whether this is true scholarship or sheer unbelief.

In *The Theology and Ethics of the Hebrews*, by Dr. Alexander Duff, he gives his interpretation of Moses at the burning bush:

"He was shepherding his sheep among the red granite mountains. . . The man sat at dawn by the stream, and watched the fiery rocks. Yonder gleamed the level sunlight across the low growth. Each spine glistened against the rising sun. The man was a poet, one fit for inspiration. He felt that the dreams of his soul were the whisperings of his God, the place His sanctuary. He bowed and worshipped."

I submit that these pretty words are not scholarship but plain unbelief. There is absolutely nothing in the Bible story to support Dr. Duff's rhetorical effusion. He, not Moses, does the dreaming.

Take another example. When God answered Hannah's petition and gave her the child Samuel, she uttered the prophetic prayer recorded in I Samuel 2:1-10. In Canon Driver's *Introduction to the Literature of the Old Testament*, he denies that Hannah was the author of this prayer, and gives two reasons for his denial. First—the language of the song is too exalted a style for a woman of her lowly station to have used. Second—the reference to a king in verse ten, proves it was not written in

(Continued on page 11)

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News Notes

McINTIRE RE-ELECTED INTERNATIONAL COUNCIL HEAD

ELKINS PARK, Pa. (RNS)—Dr. Carl McIntire of Collingswood, N.J., was re-elected president of the International Council of Christian Churches at the concluding session of its third plenary congress here.

Dr. McIntire has headed the association of fundamentalists since its organization at Amsterdam in 1948.

He will hold the presidency until the Council's next plenary congress, which was set tentatively for 1958. Regional conferences are planned for Jerusalem, Sweden and Singapore next year, and Rio de Janeiro in 1956.

Dr. Kenneth R. Kinney of Johnson City, N. Y., was elected first vice president.

Rockmont College at Longmont, Colorado, not Littleton

A later word from acting president A. H. Yetter from Rockmont College is as follows:

"Through the very evident leading of the Lord, Longmont, Colorado, was chosen as the site for the College instead of Littleton. The present plan is to use leased facilities for the next two years while we build our classroom building on an acreage to be given us by the city of Longmont. Free time has been made available on the local radio station. The School Board, Chamber of Commerce, and City Council have all concurred in urging Rockmont College to locate in Longmont.

"Registration date for our new school term is September 7 and we are looking forward to a good year under the guidance and blessing of our Lord. We hope that you will let us know when you are coming this way so that we

(Continued on page 11)

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News Notes

(Continued from page 10)

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SUNDAY SCHOOL CONTEST FOR \$18,000 IN PRIZES

The "Christian Life" magazine of Chicago will sponsor this year the 7th annual Sunday school attendance contest. The contest covers the six-Sunday period of October 10, 17, 24, 31, November 7 and 14, 1954.

To insure fairness in comparing results achieved, Sunday schools will be classified according to their sizes. These range from the Class A schools, with an average attendance of 800 or more for the 52 Sundays from October 1, 1953, through September 30, 1954, to the Class F schools, with an average attendance of 20-74.

Complete information and contest entry blanks may be obtained by any evangelical church in any denomination from "Christian Life" magazine, 434 South Wabash, Chicago 5, Illinois.

— THE END —

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Modernism or the Bible -- Which?

(Continued from page 10)

Hannah's day, for kings had not then begun to reign over Israel. Is that scholarship? Let us see: "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."—I Sam. 2:10.

Is the king here referred to an earthly king? Anyone familiar with the prophecies of Scripture knows that the time of judgment mentioned is the future day of the Lord, and the king in question is the anointed of God, our sovereign Lord Jesus Christ. As for the style of language used, read the inspired prophecies of Scripture, often uttered in the most exalted language, such as the Magnificat by Mary, see the prediction of events entirely outside the range of the unaided human knowledge of those who uttered them, and you have an infallible proof of Bible inspiration and the key to Hannah's song. Deny the supernatural element in such utterances, as Driver does, and you have a problem insoluble. One can no more explain the Word of God without a divine Author, as explain this world without a divine Creator.

Here, then, is a critic, held in high regard as a scholar, who rejects the clear statement of Scripture that Hannah prayed this prayer, and he does so for the two reasons above stated, and both are shown to be groundless. Yet Driver's "Moderate Critical View" as it is called, has colored British and American theological opinion for a generation, and is being fed to theological students today in the name of Bible scholarship.

It is true that many of those who apply their rationalistic theories to the Bible, and deny some of its plainest statements, even to charging some of its writers with forgery, also, and at the same time profess to believe in some sort of supernatural element in Scripture, but as Dr. James Orr points out in his *The Bible Under Trial*, p. 41:

"Their reason for doing so is the very just one that they perceive quite clearly that, with any amount of critical violence, you cannot get the supernatural out of the Bible. It is there, and will reassert itself."

The fact remains that the Bible claims to be inspired in its totality and one must either believe its testimony or find his place as an unbeliever. Dr. R. A. Torrey puts it something like this—"When the Lord Jesus Christ says one thing, and modern scholarship says the opposite, and men accept what modern scholarship says, and reject the words of Christ, I submit these men do not believe in Jesus Christ."

I take it that most SWORD OF THE LORD readers have never been inside a modernist classroom. I spent several years there. Step with me inside our classroom at a Canadian Baptist university. This is what you would have heard. The professor is discussing the death of Christ. His words were substantially these: "When Jesus died on the cross, He did not realize the world-wide influence of His death. We must remember He was a Jew, and naturally His horizon was bounded by Jewish prejudices and outlook." When I quoted to him Christ's words, "Go ye into all the world and preach the gospel to every creature," he replied, "Jesus Himself did not say those words. The idea of world conquest by Christianity did not come to the disciples until long after Jesus had gone. Then, thirty years later, when writing the story of His life and teaching, in their admiration for their great Master, they put into His mouth words He himself never really said."

This professor, when asked by a committee of investigation if he believed in the virgin birth of Christ, answered, "I have intellectual difficulties on that matter." In plain words, he did not believe the divine record. The question recurs, Is this scholarship or sheer infidelity?

Much stress is laid by the modernist on the fact that some thirty years elapsed between the

death of Christ and the writing of the Gospels. At a Baptist Convention in Montreal, Canada, Dr. Ritchie, the liberal principal of the Presbyterian College, informed us that because of the long interval between Jesus' presence on earth, and the writing of the Gospel narratives the one major problem before the preacher was to distinguish between what Jesus had actually said and what the disciples had incorrectly reported Him to have said.

This is no problem whatever to a Bible believer. Our Lord pre-authenticated the Gospels when He declared that the Holy Spirit would bring to the disciples' remembrance whatsoever He had taught them. He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The whole issue is whether we shall believe the testimony of Scripture as to its own inspiration, or treat it as a merely human production. If the latter, who is to tell us what in the Bible is true and what is false?

I well remember a lad of fifteen coming to me in College almost in tears and saying, "My mother brought me up to believe the Bible, and now Dr. M. . . . in our Academy class is teaching us not to believe it." I asked him for particulars, and he said the professor had taught them in class that day that the story of Jesus cursing the fig tree was not true. When I protested to Dr. M. . . . about this, he asked me, "Can you imagine Jesus actually cursing an inanimate fig tree?"

I came to see that the Christ this man knew was not the Christ of the Bible but a Jesus of his own imagination. Philosophy, not faith, controlled his thinking, as with all liberals. His Jesus was not virgin-born, nor were His words infallible, nor did He know He was dying for the sins of the whole world, nor did He have a bodily resurrection, nor would He ever return in bodily form. The Jesus of the modernist was another than the Christ of the Bible, and the gospel of the modernist is another than the Gospel Christ and His apostles preached.

In a scholarly article entitled "Fallacies of the Higher Criticism," Dr. Franklin Johnson says, "The Church doctrine of the full inspiration of the Bible is almost never held by the higher critics of any class, even of the more believing. Here and there we may discover one and another who try to save some fragments of the Church doctrine, but they are few and far between, and the salvage to which they cling is so small and poor that it is scarcely worth while. Throughout their ranks the storm of opposition to the supernatural in all its forms is so fierce as to leave little place for the faith of the Church that the Bible is the very Word of God to man. But the fallacy of this denial is evident to every believer who reads the Bible with an open mind. He knows by an immediate consciousness that it is the product of the Holy Spirit. As the sheep know the voice of the shepherd, so the mature Christian knows that the Bible speaks with a Divine voice. On this ground every Christian can test the value of the higher criticism for himself."

And that brings me to an important part of this message. Is there a fair and scientific test which we may apply to modernism that is infallible in its results? Has the ordinary Bible believer, not versed in scholarship, not expert in science, philology, history, and the like, a simple test that he may apply to any method of Bible criticism to decide its truth or falsity? He has. It is the pragmatic test of the kind of fruit produced by this method. Jesus said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them" (Matt. 7:17-20). The practical test is, What are the fruits of modernism?

It was in the New England States that American theologians,

in an effort to keep up with the Joneses of Britain and Germany, first accepted, and then propagated the liberal critical view prevailing today. And what of the present moral and spiritual conditions in Unitarian New England? Dr. A. C. Dixon in his book, *Back to the Bible*, quotes a Christian observer who had travelled extensively in New England and described conditions thus:

"In ninety per cent of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion which interferes with personal aims and pleasures is shunned and its advocates ridiculed. The condition seems utterly hopeless. In such places the liberal preaching of the past decades and the refined criticism of the holy Bible have enabled the people to throw off nearly all restraints of conscience, so that God is no longer loved nor feared, and human life grows cheap. I am sure of this, that wherever the pulpits of New England have been untrue to the Bible, in those places irreverence, profanity, immorality, and godlessness almost hopelessly exist."

Such is the proving ground of liberalism which finds miracles repugnant, and treats with scorn the claim of God's Word to its divine inspiration. It is a corrupt tree bringing forth evil fruit and "by their fruits ye shall know them."

The picture is repeated wherever this corrupt tree has been planted. A Christian scholar in Germany asks, "Are the fruits of modern criticism good? Where are the grapes or figs that grow on this thorn-bush? Has not this criticism already robbed, and perhaps forever, thousands of people of their first love, their undoubting faith, and their joyous hope? Has it not sowed dissension, fostered pride and self-conceit, and injured before all the world the authority of both the Church and its ministers? Has it not offended Christ's 'little ones' (Matt. 18:6,7)? And does it not every day furnish the enemies of God with opportunities for deriding the truth? Where are the souls it has led to God—comforting, strengthening, purifying and sanctifying them? Where are the individuals who, even in the hour of death, have continued to rejoice in the benefits of this criticism?"

Dr. Marcus Dods was one of Scotland's eminent ministers who turned his back on his former belief in a fully inspired Bible and espoused the modern view. In the evening of his life he wrote to a friend this heart-breaking confession:

"I used to enjoy prayer, but for years I have found myself dumb. I wish I could live to be a spectator through the next generation to see what they are going to make of things. The churches won't know themselves fifty years hence. It is to be hoped that some little rag of faith is left when all is done. For my own part, I myself am sometimes entirely under water and see no sky at all."

What a terrible confession to be made by one of Scotland's beloved ministers! Does anyone among my readers believe that if this liberal view were of God, it would bring forth such corrupt fruit?

The great Charles H. Spurgeon warned of the evil fruits of modernism and in one of his last messages said:

"I might not have had such an intense loathing of the new theology if I had not seen so much of its evil effects. I could tell you of a preacher of unbelief, whom I have seen, in my own vestry, utterly broken down, driven almost to despair, and having no rest for the sole of his foot until he came back to simple trust in the atoning sacrifice. If he were speaking to you, he would say, 'Cling to your faith, brethren; if you once throw away your shield, you will lay yourself open to imminent dangers and countless wounds; for nothing can protect you but the shield of faith.'"

Some twenty years ago I met Paul Kanamori, the noted Japanese evangelist, and author of the famous "Three Hour Sermon." At

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Modernism or the Bible -- Which?

(Continued from page 11)

sixteen he was known as The Boy Evangelist of Japan. God used this lad to turn thousands to Christ. He was advised to go to the Seminary in Tokyo. There he was influenced by liberal theologians to give up his old view of the Bible. By the time of graduation he had lost his faith, his message, his power, and, of course, his fruitfulness. For the next twenty-odd years he wandered in spiritual darkness, lecturing for the Japanese government. Two godly women never ceased to pray that God would bring him back to the old paths. At fifty years of age, in answer to prayer and through the death of his wife, Kanamori was brought back to God and his original faith. God restored his lost power, he wrote his famous "Three Hour Sermon," and during the next ten years of his life thousands who heard him turned from sin to God. Thus by the practical test of fruitfulness one can tell whether modernism is of God or of unbelieving men. A tree is judged by its fruits.

Dr. F. Bettex, author of *The Bible, the Word of God*, tells of one of those modern theologians who was summoned to prepare for execution a young man who had committed murder. He refused, saying candidly, "Call someone else; I have nothing to say to him." This Bible critic had no consolation to offer a sin-burdened soul. An orthodox clergyman was obtained, and the doomed man, murderer though he was, died reconciled to God through the blood of Christ. Once again I repeat, "By their fruits ye shall know them."

Jesus said in Matthew 18:6, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." I think of that passage when I recall that boy, fifteen years old, who came to me in spiritual distress and doubt, through the teaching of our professor in Brandon College. I think of it in connection with S. C., my roommate in McMaster University, who returned to school every Monday morning from preaching in a country church and rejoiced our hearts as he told us of the souls he had won during the week-end. His zeal for souls did not last. As soon as he had imbibed the teaching of our Old Testament professor he gave up his former view of the Bible and became "enlightened." He followed the professor to Crozer Seminary, a hotbed of unbelief, and took post-graduate work in theology. When next I heard of him, he was writing articles against the need of a regenerating spiritual experience since we were all children of God! My next discovery of S. C. found him in California, conducting a psychological clinic for women, and at last report I was informed that his home had been broken up because of his irregularities. Such

is the fruit that grows on the tree of modernism.

I think too of H. T., a lovely boy who was a member of my church in Montreal. I taught him to preach his first sermon. I foolishly advised him to go to my Alma Mater. He was a fine young preacher. He soon became the leader of the McMaster Evangelistic Band. He knew the joy of winning souls. Then came this thing they call modernism into his life. He lost his erstwhile faith in the Bible, his spiritual zeal went out of the window, he gave up the ministry he once loved and which God had blessed; and today this fine young man is spiritually a mere shadow of his former self. When I think of S. C., H. T., and others whom I know who were robbed of their faith, their spiritual joy, and their fruitfulness, I have become convinced that if those institutions of learning where God's little ones are being offended and their faith destroyed, were to be lifted bodily from their foundation and dropped in the middle of the Atlantic Ocean, it would be a blessing both to God and man.

Nothing I have said is to be construed as reflecting the most distant disrespect toward legitimate, scientific, reverent Bible criticism. Examination of the historical and geographical setting of recorded events, the scrutiny of all available manuscripts, these have their place in our theological classrooms. I am dealing, not with Bible-believing scholarship, but with the destructive criticism of the Bible which is almost hysterical in its opposition to miracle, and starts with the presupposition that the alleged sacred writings are not sacred at all, but solely the word of man, and sometimes not truthful men at that. This brand of Bible criticism, the Bible believer holds to be unscientific, unscholarly, and if it must be said—sheer unbelief.

Dr. Harry Rimmer, in *Internal Evidence of Inspiration*, (p. 62) says, "When a supernatural book is measured entirely by a natural standard, the enquirer remains in ignorance of its content and its purpose." And this, of course, the Bible itself declares: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them for they are spiritually discerned" (I Cor. 2:14).

I recall that in our study of philosophy the history of philosophy was simply a succession of theories explaining life and matter (without a First Cause) which rose and fell with almost every generation of thinkers. Each philosopher would postulate his theory and "prove it." His successor dissipated the phantasy and dreamed up another. This in turn met the same fate from succeeding generations justifying the witticism that philosophy, trying to explain the universe without God, is a blind man, in a dark room, looking for a black cat that isn't there!

The same is true of the "findings" and "assured results" of the modern critical view of the Bible. Conservative scholars of equal ability with the liberals have met and demolished the arguments of the critics at every point and shown them untenable. One just has to read the works of Drs. Gaussen, James Orr, Robert Dick Wilson, Green of Princeton, to name only a few, and he will see the fallacies of the critical school exposed. Dr. James Orr spends an entire chapter of his book, *The Bible Under Trial*, showing how the critics are in hopeless disagreement among themselves as to what they believe and teach. Dr. Green, in *Moses and His Recent Critics*, says of the fragmentary theory of the Pentateuch, "There is no evidence of the existence of these documents and redactors, and no pretence of any, apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them."

I write this article with the hope and earnest prayer that it will help some student now halting

between the two views. And even if someone should read this who has surrendered his original simple faith in an inerrant Bible for some new vague view, whether moderate or extreme, I pray, and will continue to pray that God may lead such a one to retrace his steps, and turn back to the old paths, as many have done to their peace and joy.

Bear in mind that it takes no emasculation of our God-given intellect to believe the Bible is the inspired and inerrant Word of God. It is often assumed that most learned men are unbelievers in a supernatural revelation, but in his book, *Thoughts on Religion*, Professor G. J. Romanes testifies that the one thing which largely influenced his return to faith in the Bible as a supernatural revelation was the fact that in his own University of Cambridge nearly all the men of most scientific attainments were Bible believers. He added, "The curious thing is that all the most illustrious names were ranged on the side of orthodoxy."

In the Bodleian Library at Oxford may be seen the original Manifesto signed by 617 scientists, members of the British Association, in which they declared their belief, not only in the truth and authenticity of the Holy Scriptures, but also in their harmony with natural science.

I am not dealing in this message with the claim of the Bible to its own inspiration. That is a subject in itself. Dr. John R. Rice, in his message on "Verbal Inspiration," shows so conclusively that the Bible claims to be inspired in every part of its 66 books that the issue boils down to whether we will believe the solemn statements of the Bible as to its supernatural origin, or become deliberate unbelievers. With the claim of the Bible before us as to inspiration in its totality there is no logical middle ground.

As for the proofs of Bible inspiration, apart from its own claims, the evidence is overwhelming. By its scientific accuracy; its historical integrity; its marvelous unity; its fulfilled prophecy; its miraculous vitality; and this above all—its transforming power, the Bible has fully demonstrated its claim to supernatural origin. This evidence has been examined and approved by many of the world's greatest men, both past and present. Said Jean Jacques Rousseau, French philosopher and writer:

"Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible are they compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of man? The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truths are so striking and inimitable that the inventor would be a more astonishing character than the hero."

In recent years a representative group of internationalists was asked to name the greatest living personality. The vote was almost unanimous—it was for Sir Winston Churchill. His verdict upon the question before us, "Modernism or the Bible—Which?" should be considered by those who may be wavering between faith and unbelief. His words are a classic. I would urge every preacher and every layman reading this to paste them in your Bible and read them often. Here they are:

"We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances."

"We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story."

"We remain unmoved by the tones of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different

from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings on of today."

"In the words of a forgotten work of Mr. Gladstone we rest with assurance upon 'THE IMPREGNABLE ROCK OF HOLY SCRIPTURE.'"

"Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

And now, WHAT CAN BE DONE? Is there no remedy? Thank God, there is! "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The rising tide of modernism may be held back if Christian leaders will awake to the perils of the hour, and if the people of God will rise up in their strength to combat the danger. I would indicate three lines of action:

First—A scholarly refutation of their arguments. The high-sounding claims of the critics must be refuted. Their oft-repeated statements that "scholarship is agreed" must be shown to be gratuitous and untrue. Scholarship is not agreed as to findings of the critical school. There are scholars by the score on the conservative side who are easily the peers of the liberals in learning who stand unflinchingly for the plenary inspiration of the Scriptures. The so-called "assured results" of the modernist professor are assured only to those of his own school. Conservative scholars like Sir William Ramsay, James Orr, Keil, Green, Sayce, Urquhart, Luthardt, Bettex, Miller, Wilson, and others, have vindicated the evangelical faith at the bar of reason, have met argument with stronger argument, and have demolished the "assured results" of the critics again and again. We must pray God to raise up more of these men and to make them like Stephen, so that none can resist the wisdom and Spirit by which they shall speak. The first thing we need is a thorough-going apologetic that gives cogent and convincing reasons for the orthodox, Bible-believing position.

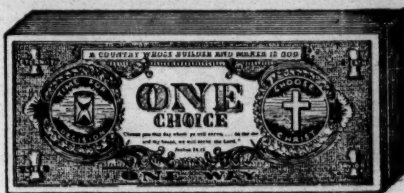
Further, We must sound a warning to the church of the dangers of modernism. This is not an hour when the true believer in God's Word can be silent. We must fearlessly lift up our voices in warning the people of God of the greatest danger confronting the church since Pentecost. It is a thankless task, I know. One is frowned upon by lackadaisical brethren who see not the danger, but I venture to say to such with all earnestness and conviction, that Christianity would long ago have perished from the earth had not the Spirit of God raised up stalwart defenders of the faith to warn the church of its danger and to stay the onslaught of assailants down through the centuries. In our own day modernism is out to capture the great Southern Baptist Convention which for years has been a stronghold of orthodoxy, but thank God, there are leaders who see the danger and are set to resist its encroachments.

Finally, We must seek a Heaven-sent revival. It was the revival under Wesley that saved England from the blight of materialism in the Eighteenth century. It was the sweeping revival of 1800 that saved America from the open infidelity that threatened the young republic at that time. And only a Heaven-sent revival can cleanse the church of today from the blight of modernism and stem the rising tide of lawlessness in the world. The best argument against modernism is a revived, Spirit-filled church. A church on fire for God is an argument no modernist can answer. Witness the terrific set-back modernism has received in England through the spiritual impact of the Graham Campaign. If the evangelical churches are content with a cold, dead, non-combatant orthodoxy,

the present apostasy will rapidly ripen, and ere long the lark shadow of the Antichrist will fall athwart the world. The call of the hour is a call to prayer. Let every Bible-believing church become a red-hot furnace of spiritual fire, "and the God that answereth by fire, let him be God."

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